

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Eccelesiastical Affairs.

CHRISTMAS.

Nor even yet, though it wants but three days to Christmas, is it safe to speak of the shape in which he will present himself to England in this year of Grace, 1869. Our climate is so variable, and the seasons appear to be so changed from what they were, owing, no doubt, in part to the completer cultivation and to the thorough draining of the soil, that Christmas does not come to us one year in ten arrayed in his winter garments. There seems, at any rate, to be little prospect, at the moment of our writing, of a clear, bright, frosty, ringing day, in which the breath is condensed into visible vapour, and the pulse is quickened by the bracing atmosphere, and everything polluting is hidden away beneath the snow, and all sounds from far and near click upon the ear with a sort of metallic distinctness. We are looking out just now upon a mixture of air and water deeply shaded with London smoke, and constituting a composite fluid of which it is almost impossible to say whether it is more melancholy to gaze upon, or more disagreeable to breathe. In wishing our readers "A Merry Christmas," we are obliged to put a heavy strain upon our faith. Merry! Well it cannot be merry if meteorological conditions remain anything like what they are at the present time. No one can be merry while environed with drizzle. Merriment implies light, purity, spontaneity and elasticity of the animal spirits, and a monotonous drip—drip—drip of rain, which never ceases, wears away the grounds upon which true merriment of the heart must depend. Still, we do wish our friends "A Merry Christmas." "Nil desperandum" is a motto we never hesitate to adopt when the circumstances of the time render it specially applicable. We hope Christmas will be just such a day as earnest, loving hearts, intent upon communing with Nature and with Home, would desire it to be—"Frosty, but kindly."

We are not much given to the observance of ecclesiastical holydays. We care not, as our readers know, to guide our occupations or our thoughts by the calendar. We have no great reverence for, and still less trust in, the will-worship of the churches, nor do we think that in departing from the simplicity of primitive times, and in dressing up the grand old facts of New Testament history in splendid attire and curiously-wrought ornaments, the spiritual element which it quickens in men's hearts is

thereby greatly strengthened or expanded. But we can hardly enter upon this festival season without a reference of our thoughts and our sympathies to that Birth which gives its special meaning to, and irradiates with its own special glory, every other human birth; which may be regarded, indeed, as the *raison d'être* of the brotherhood of mankind; which puts its own significance into universal history, and which covers even death with a mantle of radiance glowing in promise like the setting sun. None of us, we trust, will ever celebrate this traditional feast of the Christian Church without having vividly in recollection the words which ushered in the most pregnant event this world has ever witnessed—"Glory to God in the highest, peace on earth, goodwill towards men." The mirth which befits the season and its memories, may be solemn in its tone, but it should still be mirth—a glad movement of the mind and heart upward and outward, away from self and its cares, towards love beneficent, boundless, blissful, all-sufficing. In the sunshine of the great fact which Christmas is supposed to commemorate, it would be strange, indeed, if the predominant emotion of the bosom in recognising it were not gladness—a sort of outburst from the depths of man's nature like a translucent fountain, sparkling, leaping, dancing, and ever changing, with joy and thanksgiving.

It is pleasant—oh, how pleasant! in the fullness of life and of heart thus inspired, to turn towards home. Our celebrations of Christmas, happily, take this direction. There is a general striving after family reunity—the desire and the effort to commingle lives at their home source, and to renew once again the ties which imparted the chief of its blessedness to early life, and which subsequent commerce with the world have necessarily attenuated, if not entirely severed. It is pleasant to think that over a large portion of Christendom, men, women, and children are reverting in fancy and in feeling to that nameless charm which gives to home its peculiarly bright and endearing character, and which, at some period or other, has forced from the lips of almost all men the confession of the popular song, "There's no place like home." It is pleasant, we repeat, to think that, in so many myriads of instances, before the present week has been brought to a close, fathers and mothers will be eagerly conversing with the children who have left the parental roof, sisters and brothers will be comparing once more the incidents of their childhood, and toddling little ones will be unconsciously brightening scenes of family history by the freshness and the innocence, the trust, and the love, and the joy, which, as an atmosphere, they diffuse around them whenever they constitute part of the home circle. To all households in which Christmas is still kept as a yearly reunion of its members, we heartily wish the fullest measure of enjoyment which it is possible for them to derive from a source so gushing and yet so pure.

Alas! it is not to be kept out of view that there are not a few to whom Christmas-day can only be a day of bitter memories. The circle broken, perhaps by death, perhaps by events which may well be compared with death, will never be again what it was, and the seats which are now vacant at the family board will never be resumed. This is the grave side of Christmas, and we do not seek to force it upon the atten-

tion of those of our readers who have not been made familiar with it by sad experience. There is nothing consolatory to be said in such cases save the few poor words which may help to beget resignation and patience. But there is another, and perhaps yet larger class, whom want and penury have claimed as their own, and who never feel their miseries more sorely than at this season of the year. The merriest of our readers, we would fain believe, will have this class in timely, practical remembrance. The season is peculiarly adapted to awaken sympathy, and to rouse to activity disinterested care for the welfare of others. Let each one, in his own sphere, try to bear this in mind, and try to associate with the gladness of his own home the gladness of homes which but for his beneficence will remain cheerless, chill, and dark. The suggestion, however, is probably not needed. Kindliness is accustomed to take its walks abroad at Christmas-tide, and all who can diffuse pleasure about them recognise, not merely the duty, but the delight of doing so, as the most fitting way of celebrating this great Christian Festival.

ECCLIASTICAL NOTES.

As it turned out, it seemed to be hardly necessary that the deputations which waited upon Mr. Gladstone last Wednesday, upon the subject of University Tests, should have waited upon him. If our information be correct, they found the right hon. gentleman fully prepared for the reception of any measure which, on the whole, was likely to be demanded. Two questions were very prominent in the discussion between the Premier and the Nonconformist deputation. The first respected public worship at chapels, concerning which Mr. Gladstone expressed his great surprise that such worship was still insisted upon. The second question related to Clerical fellowships. Upon this point the Nonconformist deputation were able to assure Mr. Gladstone that they were quite prepared to meet him. They were, that is to say, willing to concede that the operation of the proposed University reform measure should not extend to Clerical fellowships. If our information be correct these fellowships absorb, in the course of time, about one-half of the whole fellowships which are at the disposal of the Colleges. It is, however, felt, that as many years must pass before the Nonconformists could fill the Lay fellowships, no practical injustice would be done to them, by allowing the question of the Clerical fellowships to remain, for a time, in abeyance. We are unable, at present, to answer how far a compromise upon this basis may be accepted. But it appears to us that the interviews of the Nonconformist and University deputations to Mr. Gladstone, offer a fair basis for the temporary settlement of this question. No one, of course, can imagine that the clerics can long retain their Clerical fellowships, but, at present, we don't want them, and they can have them if they like.

It should be a matter of some regret to us that a society called the "National Protestant Union," should exclaim against the objects of the Liberation Society. It does not, however, require long experience or a long life, to know that there are Protestants who are more Papal than the Pope himself, and of this sort are the members of the National Protestant Union. This delectable body states that although it has failed to defeat "Mr. Gladstone's attack upon the Irish Church," it has aroused a strong Protestant feeling, "which will soon acquire irresistible power, if measures were at once taken to strengthen and consolidate it." In plain language, they indicate a successful revolt of the Orangemen, some of the symptoms of which we are now seeing in the assassinations which characterise Irish social life, the guilt

of most of which lays at the feet of Orangemen. The National Protestant Union goes on to say:—

That a movement of this kind is still urgently demanded will be admitted by all who have observed the state of the political atmosphere, and marked the dangers that are gathering around. On every point our enemies are attacking. The Volunteers, rushed with their recent success, would put an end to all national acknowledgment of God, while their infidel and Romanist allies would utterly destroy those sacred Protestant institutions which have hitherto been the mainstay of our prosperity, and towers of defence against our foes. But, though there are perils in whatever direction we turn our eyes, the most bitter attacks seem at present to be directed against Church Establishments.

The Committee are resolved, with God's help, to continue the arduous struggle in which they have been engaged, and to educate the people in the principle that it is the duty of the State to defend and maintain the Reformed faith, as by law established, to uphold the system of national education based on Scripture, to resist the action of the Liberation Society and the Secularists; as well as to defend the rights and liberties of the people now assailed by the Church of Rome and her allies in this country. It is also proposed to give (N.Y.) in London in the spring, a special series of lectures, by able and competent men, on the principle of Church Establishments. All proper means will thus be adopted to stay the torrent of revolutionary opinion.

Let the friends of truth remember that in this great struggle the stake is not to the swift, nor the battle to the strong; that He whose right it is to reign will reign till He has put all His enemies under His feet. His counsel shall stand, and He will do all His pleasure.

All this, especially the proposed series of lectures in favour of Church Establishments, is legitimate enough, but lectures and Orange demonstrations, force and argument together! Really, why doesn't this association summon all its members to a physical-force attack upon all London—which would be a legitimate carrying out of the programme. Indeed, why not attack Parliament itself?

Another member of one of the Universities has resigned his connection with his College. The Hon. Auberon Herbert writes to the President of St. John's College, Oxford, resigning his fellowship. Mr. Herbert assigns his reasons for this step in the following language:—

I take this step for two reasons. First, because I do not believe in the Articles of the Church of England; and, secondly, because I am entirely opposed to the system of fellowships. I ought, perhaps, to add that those fellowships which were gained, as in my own case, under the old conditions of restricted competition, seem to me specially indefensible. I will only say in this letter that I consider that the use which we make at present of very extensive funds is unwise and unjust, as it limits the number of those to whom we can offer the advantages of a university education. In a few days I shall take another opportunity of stating what I believe Oxford, with her great resources, might be and might do for the whole people.

Mr. Herbert is only one of a class. It may, however, be said that he is one of the most courageous of his class, for what clergyman or layman we should like to know believes in all the "Articles of the Church of England"?

It will seem odd to most historical inquirers that so much fuss should have been made about the Pope's claim to infallibility. This is really an old claim. One of the latest instances in which it became a matter of controversy was connected with the Port Royalists. The Pope at that time claimed to be infallible in matters of fact as well as in matters of doctrine. We all know how this ended, and how one Pope disclaimed what the other Pope had advanced—a very peculiar illustration of infallibility! for refusing to subscribe to which the Port Royalists were punished as history has stated. Really, however, the claim is almost as old as the Papacy itself, and every time it has been advanced a formidable secession has taken place.

It is interesting at times to inquire what are the subjects which appear most to absorb the attention of certain branches of the Christian Church. We have looked through the correspondence of some of our Church contemporaries to ascertain the tendency of the Church mind. Perhaps the *Guardian* offers a fair illustration. There we find letters upon "Missions" in Hammersmith; upon the remarkable discovery of a "Real Ecumenical Council"; upon Archbishop Alexander Lycurgus; upon Renewal of Vows and Candle Bearing; upon Elevation of the Sacrament and upon the Penalties of Præmunire. Highly interesting and very instructive subjects, are they not?

What may be described as the Macleod deputation to the Premier upon the subject of Church Patronage in Scotland appears to have come to grief. Dr. Macleod and Mr. Crawford, M.P., are quarrelling upon the subject. Mr. Crawford has shown the Doctor to be rather incapable, at which the Doctor is irate. One charges ignorance upon the other, but the layman, as is nearly always the case, gets the advantage. We quote the following account of the controversy:—

The reverend Doctor takes exception to Mr. Crawford's account of the conference, and concludes his note, in which he asks whether the newspapers have correctly

reported the hon. gentleman's statement, in the following terms:—"If you have given a correct representation of the words of the Premier, and of the policy of your chief on a question of such importance, it is high time for the Church and country to know it. But if you have misunderstood the one, or are ignorant of the other, and have grossly misinterpreted both, it is well that your constituents should know it." Mr. Crawford, in his reply, adheres to his original statement, and says he had been informed by Scotch members who were present at the interview, that Dr. Macleod had been taken by surprise by the questions which Mr. Gladstone put to him, and was unable to reply to the pointed query he had put as to the settlement of the endowments, looking to the claims of the Free and other Nonconformist Presbyterian Churches viewed in the light of former contentings in reference to the abolition of patronage, and adds:—"Permit me, with all due respect, to remark that no Church is likely to find favour in the eyes of a truly Christian people, when its leading ministers do not hesitate to suggest wilful ignorance and gross misrepresentation in those who venture to interpret the signs of the times differently from themselves." Dr. Macleod, anything but pleased with the member of Parliament's letter, sent a rejoinder, in which he disputes the accuracy of the statement that Mr. Gladstone gave the deputation to understand that patronage could only be abolished on condition that the Scotch Church was to be disestablished and disendowed, and repeats the charge that he still thinks Mr. Crawford was ignorant of the expressed opinion of his "political chief," and has "grossly misinterpreted it"; but says that he never alleged that his ignorance was wilful, or his misinterpretation intentional, as he did not forget he was writing to a gentleman. He, however, assures the hon. member, "with all due respect, that an M.P. is not likely to find favour with a truly Christian constituency, who does not hesitate to put in a false position towards the country the leading ministers of a Church which he seems so ardently anxious to weaken and destroy." From this correspondence our readers can form for themselves some idea of the extreme sensitiveness of the leaders of the Scotch Church to all references to disestablishment; and there can be no doubt that the agitating of this anti-patronage question may lead to consequences which its promoters did not originally contemplate.

Months ago we remarked that if the question should ever come up it would be the death of the Scotch Establishment; we are glad to see that Mr. Gladstone appears to agree with us upon this point.

LIBERATION SOCIETY MEETINGS.

BLACKBURN.—On the 13th inst., a meeting of the Liberation Society—one of the best it has convened here—was held in Chapel-street Schoolroom. Mr. Councillor Whittaker presided. After Mr. Kearley had given an introductory address, Mr. Carvell Williams, who attended as a deputation from the London Committee, spoke. Referring to the fact that Dr. Fletcher, of Stepney, who had ministered in the adjacent chapel, had been his own minister in his youthful days, Mr. Williams described the change which had taken place in the position of the State-Church controversy since that period—a change, not merely in the character of national legislation, but of the reasoning by which the cause of establishments was now supported. Everything had, in fact, been shifted like a scene in a pantomime. He remembered the time when it was said that it would not do to let the people find religion for themselves; they would not do it; they would become irreligious. Now they were told that there was so much religious zeal that the State must act the part of policeman and see that their zeal did not override the State. (Laughter.) It used to be said that religion would die out without the aid of the State; but Churchmen said now religion would do very well, but what would become of the State without an establishment? (Laughter.) The truth was, they must have religious equality, and the choice lay between levelling up and levelling down. The Rev. J. M. Stott, in a humorous speech, proposed a resolution, which the Rev. J. Morgan seconded, and in doing so urged all, especially young men, to make themselves thoroughly acquainted with the objects of the Liberation Society. The Rev. J. Taylor eulogised the abilities of Mr. Carvell Williams, and the services he had rendered to the Liberation Society, and moved a cordial vote of thanks to that gentleman for his attendance that evening. The Rev. E. Heath seconded the proposition, and requested Mr. Williams to give some further information on particular points, which was done, and a vote of thanks to the chairman closed the proceedings.

MACLESDENFIELD.—It will be remembered that, a few years ago, there was a riotous meeting in this town; the State-Church party resenting the use of the Town Hall for any meeting of the Liberation Society, and creating such a disturbance that Mr. Carvell Williams and the Rev. P. W. Claydon, who attended as a deputation, failed to obtain a hearing, and afterwards circulated their intended speeches through the town by means of the press. Last week—on Tuesday—one of the above-named gentlemen again visited the town, and this time the proceedings were of a very different character. J. Wright, Esq., presided, and in addition to Mr. Williams, the Rev. Thos. Green, of Ashton, attended and delivered an address. The Rev. G. J. Allen, who spoke, expressed a hope that the Society would take up the education question; but Mr. Williams stated that, in consequence of the differences of opinion existing on the subject among its supporters, the Society had observed neutrality in regard to it. Capt. Brocklehurst, and Councillors White, Barclay, and Jackson also spoke, and among the votes of thanks given was one to Mr. J. O. Nicholson, the assiduous local secretary. It should be added that the meeting took the form of a *soirée*; that the room was decorated with flags, and that some pieces of music, well per-

formed by a choir, enlivened the proceedings of the evening.

BRISTOL.—On Wednesday, the 15th inst., the Bristol Auxiliary held its annual meeting in the King-street Schoolroom. Mr. E. S. Robinson, who presided, referring to the Irish Church agitation, said that the Society had done much to prepare the public mind for the recent satisfactory solution of the question. He referred to the absence of Mr. H. O. Wills, in consequence of his increasing infirmities, and to the death of another warm friend of the Society, Mr. George Thomas, who had been buried the day previously. Mr. Waterman, the local treasurer, stated that the local auxiliary had raised 226l. 12s. during the past year, and had remitted all but 1l. 0s. 3d. to head-quarters. He referred to the retirement of their much-esteemed friend, the Rev. W. J. Cross, from the office of secretary to the local association, the duties of which he had discharged with untiring and cheerful zeal for the lengthened period of twenty-one years. The committee had recorded on their minutes their grateful acknowledgment and appreciation of the services he had thus effectively rendered to the principles and objects of the Liberation Society, and desired now to give a more public expression of such recognition. Mr. Herbert Thomas was the first speaker. He thought it was a cause of congratulation that the Liberation Society should, in the midst of so many depressing circumstances, have laboured for so many years, and that its labours had been crowned with so great a success as that which had been attained during the last year. He alluded to the University Tests Bill and other measures, and concluded an able speech by asking for additional support to the Society. Mr. G. H. Leonard, in seconding the resolution, expressed a hope that the practical working of the Free Church of Ireland would reassure their Church friends in England; and when they saw what a great advantage the Irish Church had over themselves, they would be anxious to be elevated to the level of one of the Free Churches of Christ. Mr. Carvell Williams, who crossed the country from Macclesfield before returning to London, delivered an address on the present position of the question. He described the Society's future policy, and, referring to the practical topics to be dealt with next session, gave some information—which had been telegraphed to him—respecting the deputations which had waited on Mr. Gladstone that day. He referred to the notion which prevailed, in even some Liberation circles, that the question of Establishments was now so far advanced that the Society might stand by while the work was being done by Churchmen, and said that they could not remain idle for a single year without serious mischief being the result; and that at that moment the Society was privately exerting all its influence to prevent any violation of the principles of religious equality by either Parliament or the Government. Mr. Edmonstone, Dr. Greenley, Mr. Edward Clarke, the new secretary, and Mr. Sibree, subsequently took part in the proceedings. Among those who were present were the Rev. N. J. Hartland, Rev. David Thomas, Mr. J. H. Leonard, Rev. T. A. Wheeler, and Rev. S. Hebditch.

OTHER MEETINGS have lately been held at Mapplewell, Bradford, Ayton, Middlesboro', Stockton, Birstal, Morley, Elland, Astley Bridge, Manchester, Openshaw, and Ipswich; but we have not space to report the details.

THE GOVERNMENT AND THE UNIVERSITY TESTS QUESTION.

On Wednesday afternoon a representative deputation of various Nonconformist bodies waited upon Mr. Gladstone to urge upon the Government the importance of introducing a bill for the removal of all tests in the Universities in the ensuing session. The deputation consisted of the following gentlemen, representing the various bodies named:—The Dissenting Deputies, Mr. T. C. Turberville; the Liberation Society, Mr. Miall, M.P., and Mr. Herbert Skeats; Congregational Union, Mr. Morley, M.P., the Rev. R. W. Dale, and the Rev. Dr. George Smith; Congregational Board, the Rev. Professor Newth, M.A.; Baptist Union, the Rev. W. Robinson; United Presbyterians, the Rev. D. Edmond; Methodist New Connexion, the Rev. Dr. Cooke; Methodist Free Churches, the Rev. W. Reed; Baptist Board, the Rev. R. H. Marten, B.A., and the Rev. E. Dennett; New College, the Rev. W. Farrar, LL.B.; Regent's Park College, the Rev. Dr. Angus; Manchester New College, the Rev. James Martineau; Hackney College, the Rev. S. McAll. These gentlemen were accompanied by three Nonconformist members of Cambridge University, viz.: Mr. W. S. Aldis (who was senior wrangler a few years since), Mr. Neville Goodman, and Mr. Charles Morley. Mr. Miall having introduced the deputation, a conversation then ensued, during which Mr. Gladstone endeavoured to elicit the precise views of the persons present. The Premier was understood to say that it was impossible to give a definite answer to the request of the deputation until nearer the meeting of Parliament; when the Government would be better informed as to the state of public business.

The deputations appointed by the two Universities to present addresses to the Premier, recommending the removal of the existing disabilities, also met Mr. Gladstone at his official residence, in Downing-street.

The Master of St. John's presented a memorial from Cambridge with 116 signatures, and pointed out that it was signed by a majority of the tutors of colleges, a majority of the Council of the Senate, and by almost half of the whole of those engaged in the teaching of the University. The memorialists, he said, wished for the removal of all tests, not only

in the case of fellowships, but also in the case of tutorships; but they did not propose any change in regard to headships, nor did they propose to alter the regulations which, in most colleges, now require a certain portion, or all the fellows, to be in Holy Orders or to vacate their fellowships after a certain time. The chapel services were already protected by an Act of Uniformity, and they did not desire any legislation which should interfere with them. The idea of making certain colleges denominational, did not, he said, find much favour in Cambridge, but the memorialists wished all to start fair and let each college work freely, subject only in elections to the obligation to elect so as best to promote the interest of the college as a place of religion, learning, and education.

The Dean of CHRIST CHURCH presented from Oxford a draught bill and expressed on behalf of Oxford a general concurrence in what the Master of St. John's had said, stating that the only point on which their draught bill went beyond what was prayed by the Cambridge memorial was the removal of tests in the case of heads as well as fellows. They wished all to be on the same footing.

In reply to questions from Mr. Gladstone, it was stated that the question of the foundation of new denominational colleges had not been definitely considered, but it was probable that in such cases the appointment of heads would be made by trustees, who would be sufficiently bound by the terms of their trust. Also, in reply to another question, it was stated that the memorialists would not object to a clause preventing any college from making attendance on the chapel services compulsory in the case of Nonconformists.

Mr. GLADSTONE, in reply, said that there were three points on which he was agreed with the memorialists:—1st, That the time had arrived when this question ought to be settled by some legislative enactment; 2nd, that it should be by a compulsory, and not by a permissive, measure; and, 3rd, that it should be made a Government measure. He could not, however, give any specific promise at present that the Government would introduce a bill next session. He had not consulted his colleagues on the point, and at present there were more important questions which engaged their attention, and which must be settled before they could decide whether they could bring in a bill respecting the tests. He urged, however, that the passing of any such measure next session must depend very much upon the degree of harmony which was likely to prevail in regard to its provisions, and pressed those anxious for the settlement of the question to try and arrive at as many points of agreement as possible, for, if new questions were started and had to be fought out at every turn, it might be impossible, if only from lack of time, to get a measure passed in the ensuing session.

The *Times* points out that of the whole number of persons actually engaged in the work of teaching in the Oxford University an absolute majority save one—that is, fifty-three out of 107—joined in the representation just made to Government on the question of tests. The balance of the reckoning would include all absent and neutrals—all who were undecided or indifferent. It is scarcely probable that anything like an equal weight of opinion should be forthcoming in the opposite scale; and assuming, then, that a majority of persons qualified as aforesaid are of opinion that religious tests should no longer be allowed to affect college fellowships or university offices, let us see to what the fact amounts. It amounts to this, that the very men who for the most part would have these very appointments in their hands are prepared to dispense with the restrictions designed presumably for their benefit or security. They are the officers of the regiments, and yet it is they who desire these modifications of discipline. It is by residents, not by non-residents, that the consequences of university reform, whether for good or evil, have to be encountered and dealt with. They know where the shoe pinches, and what they ask for they ask at their own peril. Still the *Times* does not dissemble the fact that if the "universities," in the broad acceptance of the term, were to express their opinions these opinions would not concur with those of the memorialists, for the aggregate constituencies are Conservative still, though becoming more and more Liberal year after year. Neither should we disguise that even the movement now in progress is due to other impulses besides those of pure liberalism.

The *Daily News* trusts that, as soon as circumstances will permit, the question of University Tests will be considered by the Government, with an earnest desire to deal with it next session if that be possible. It must now be evident, even to the most reluctant of Conservatives, that the present exclusive system of the Universities and colleges is doomed, and it is fair, not only to those who are in favour of change, but to all who are engaged in the work of higher education, that that change should be defined and instituted as soon as possible, in order that the work may be resumed and continued upon a settled basis. Nor can it be denied that those who have been more especially prejudiced by the imposition of tests, and who are waiting for their removal, have displayed a most exemplary patience, and have now a right to be considered. The Government should be just as well as generous. Last session was given to Ireland, as next session will be to a very large extent. But England and Scotland may surely claim to have some share in the reforming energy of the Imperial Parliament. The measure of justice now demanded is one upon which the Liberal party is substantially agreed, and which carries with it the sentiment of the country.

THE BISHOP OF EXETER AND HIS OPPONENTS.

Dr. Temple is expected to arrive in Exeter on the 28th inst. The friendly societies of the city have appointed a committee to arrange for a public reception of his lordship, who is to be entertained in the Guildhall at a county gathering. The bishop's enthronisation will take place on Wednesday, the 29th inst.

In reply to the letter of Dr. Wordsworth, Bishop of Lincoln, the Bishop of London (Dr. Jackson) remarks in a very manly letter that obedience to law in all things morally lawful is a great duty, and that Dr. Temple's consecration is a thing morally lawful. He will, therefore, really take part in the consecration of Dr. Temple, and do so with "no feeble hope" of the best issue.

The *John Bull* publishes a letter addressed by Bishop Trower to the Bishop of London, in which he says that it is amazing to him that Dr. Jackson, in his letter to the Bishop of Lincoln, should overlook the consideration that Dr. Temple, ever since the publication of "Essays and Reviews," has been consciously and persistently a sower of doubts. He puts it to his lordship whether, if he had unguardedly contributed an essay to "that wretched book," which had harmonised so well with the other essays as to seem the germ out of which they were developed, he would have had a moment's peace until he had recalled the act? and whether all his later duties would not be mere mockeries so long as his essay formed part of the volume, of which cheap editions were being continually issued? Bishop Trower asks whether his lordship does not think it will be a deadly sin to increase its circulation, as he will do by joining in the act of consecration? If Dr. Temple's essay was not intended to be censured with the others by his lordship, why was it not expressly exempted?

The Bishop of Gloucester and Bristol has forwarded to the Bishop of London a protest notifying that he is not consentient to the consecration of Dr. Temple under the circumstances of his perseverance in declining to disavow the teaching of "Essays and Reviews."

Among those who have signed the memorial to the archbishops and bishops, praying them to withhold consecration from Dr. Temple, are the Marquis of Bristol, the Earls of Dartmouth and Buckinghamshire, Lord Fitzwaller, Lord Eliot, Sir John Pakington, M.P., Sir W. Bagge, M.P., Mr. R. Dimsdale, M.P., Mr. Fowler, M.P., Major-General Percy Herbert, C.B., M.P., Mr. T. Collins, M.P., Sir W. Farquhar, Baron Dimsdale, Bishop Chapman, the Deans of York, Norwich, and Llandaff, Archdeacons of Oxford, Taunton, and Bedford; the Vice-Chancellor of the University of Oxford; the Revs. Dr. Pusey, H. P. Liddon, Canon Bright; His Excellency the Hon. G. J. R. Gordon, Sir Arthur Hallam Elton, Bart., Sir C. Anderson, Sir C. R. Leighton, Sir F. Onseley, the Hon. H. Walpole, the Hon. Leland Noel, Chancellor Massingberd, &c.

The *Record* says that, "the Bishops of Llandaff, Hereford, and Lichfield, have also declared their intention of sending protests to the Bishop of London against the consecration. The aged Bishop of Chichester has written his warm approval of the protest, but omitted to say whether he will append his signature. The Bishop of Bangor considers it best to be severely silent, believing that silence is a sufficient indication of his being non-consentient. The new Bishop of Winchester 'manfully resisted' Mr. Gladstone's reiterated importunity to aid in the consecration, but wavers as to joining in the protest, and will probably follow the example of the Bishop of Bangor, and remain silent."

Dr. Temple has given notice that he will hold his first ordination as Bishop of Exeter on Epiphany Day next.

When Dr. Temple's papers came before the proctors appointed by the Dean and Chapter, to be passed in the usual way, the opponents "traversed the whole petition," that is, they objected to the confirmation of the Bishop Elect by raising every possible plea. Two examples will suffice to show the nature of the objections, derived, it is said, from a precedent just three centuries old. They required proof, first, that he was "a prudent and discreet man, eminent for his knowledge of the Holy Scriptures, and for his life and morals deservedly commended." So brief was the interval afforded between the announcement of this question, that Mr. Lingen, Dr. Temple's friend of thirty years, had to be called out of his bed as a witness. Secondly, was the candidate for the sacred office "born in lawful wedlock?" and, to answer that searching inquiry, a telegram was transmitted by night summoning Dr. Temple's elder sister. Such extravagances look incredible; yet the proctors had to deal with them in due form.

A letter of earnest remonstrance and appeal has been addressed to the Archbishop by Archdeacon Denison and the Revs. J. Ditcher and J. H. Stephenson. In a letter to the papers, the Archdeacon says:—"When men most fail us, we must turn to God. I propose, with those clergy and laity who will join with me, to observe the day of consecration as one of special humiliation and supplication to God that He will not visit upon this Church the sin which will then have received its consummation at the hands of those who consecrate."

THE ROMAN COUNCIL.

The *Times* special correspondent states that the first secret meeting of the Council, on the 10th, was a scene of the greatest confusion:—

I am now told that the minority was 130. It was the

Archbishop of Temesvar, in Croatia, it is now said, who was making a Latin speech, protesting against the forms and arrangements as interfering with the independence of the bishops, when the bell rang and he was called to order. Thereupon, it is added, the Primate of Hungary came to his rescue, and in his turn was called to order in like manner. Upon this Dupanloup made a strong observation in good French, and left the hall with the Archbishop of Paris and a hundred others; in fact, breaking up the meeting. All the bishops complain that they are powerless; that they have had no time to know what they are wanted to do; that they have only been allowed eight days to make one another's acquaintance; finally, that the hall is intolerable. They are dying of cold, and they cannot hear one another. They say the present accommodation is utterly inadequate; that they require many more rooms, and those larger than what have been improvised in and about St. Peter's. I hear that some of them say the Council ought to have been held at the Lateran or the Quirinal, where they might have had a whole palace for the work, and rooms for conversation and other business. They are now obliged to find opportunities for mutual information and conference where they can, and Cardinals, and others who happen to have palaces at their command, are holding nightly large *réunions*. Very late ones, too, I suspect, for the streets are getting noisy at midnight, more so than when I came. Thus the first meeting on the 10th ended with an abrupt adjournment; and I cannot doubt that of to-day has done also. This is not very promising for the presumed object of the Council, which every day recedes further into the limbo of vain aspirations. If the dogma of infallibility is adopted, it is now said positively the French Concordat will be at once withdrawn, and Pius IX. will find that with a new position new relations also will have to be arranged. So strongly is this intention announced that the Pope's friends accuse Frances of dictating, and Frenchmen do not deny the imputation. The situation is described on both sides as *gravissima*; and nobody sees the way out of it, except by continual adjournments, till time itself may bring some sort of escape. But as for any conclusions being come to and proclaimed by January 6, that is pronounced impossible.

The second private sitting of the Council was held on the 14th. The fathers were called upon to elect four other commissions to deal respectively with questions of (1) dogma, (2) discipline, (3) the regular orders, (4) Oriental rites. The votes were first taken for the commission of dogma, each father presenting ten names in writing; but as the number of the electors exceeded 750, it was found impossible to ascertain the result within the time fixed for the duration of the sitting, and the task of making the return was deputed to a special committee. For the same reason the election of the three other commissions was not proceeded with, and the remainder of the sitting was occupied with the promulgation of a bull relative to excommunication and ecclesiastical censures. Among the anathemas in this edict respecting which absolution can only be procured from the Pope in person, are those incurred *ipso facto* by persons appealing to the Council from a sentence or decree of the Holy Father. The correspondent of the *Pall Mall Gazette* writes:—"Most of the bishops are more troubled by the expense they incur by their stay in Rome, than by any proceedings in the Council, or by any question to be brought before it. Many who came here at their own cost now claim to be supported by the Pope, while a large number pray to be released from further attendance. The Holy Father keeps them all at a distance. The day before yesterday a bishop applied for an audience for the purpose of presenting a large sum of money, and the Holy Father sent him this answer:—'I have not time to receive the poor; how, then, can I receive the rich?'"

A despatch from Rome, published in the French papers, states that the General Congregation of the Ecumenical Council, which was to have been held on the 17th, had been postponed in consequence of the imperfect acoustic arrangements of the Council Hall. A letter from Rome, dated the 13th inst., and published in the *Patrie*, says that it had, in fact, been found impossible to hear anything in the hall; and that it was, moreover, so inconvenient and so badly arranged that the bishops had made complaints to the Pope on the subject.

On Sunday the Pope received 600 French subjects at the Vatican. After speaking with several individually he delivered an allocution in French, in which he dwelt upon the significance of the approaching Christmas festival, and said, "God, in teaching humility, declared pride to be the enemy of man, and the author of revolution." His Holiness then blessed the assembly amid loud applause.

The death is announced of Cardinal Pentini. There are now, therefore, sixteen cardinals' hats at the disposal of the Pope; but it is asserted that His Holiness will not appoint any cardinal during the Council.

There is said to be no truth in the report that the Ambassador of France at Rome had received from his Government a note declaring that the definition of the dogma of the Pope's personal infallibility would, in a religious point of view, be inopportune, and politically would have the effect of releasing France from the obligations of the Concordat now regulating her dealings with the Holy See.

The principal subjects which the archbishops and bishops propose to discuss at the Ecumenical Council are:—The Archbishop of Paris, on the Celibacy of Priests; the Bishop of Orleans, on the Infallibility of the Pope; the Bishop of Marseilles, the Assumption of the Virgin; the Bishop of Tulle, Magnetism, Somnambulism, and Spiritualism; Monseigneur de Bonnechose, on the Theatre; The Bishop of Versailles, Condition of the Second Order of the Clergy; the Bishop of Privas, on Duelling; the Archbishop of Rheims, on the Immortal Principles of the Year '89. According to the *Tablet*, the question of Civil Marriage is likely to occupy the early

attention of the Congregation of Discipline, as its settlement in Germany, Italy, and Denmark, has become indispensable, and the cases sent to Rome for consideration are continually increasing in number.

A letter from Rome in the *Pall Mall Gazette* says:—"Monsignor Maret has had an interview with the Pope and not only consents to abide by the decrees of the Council, but engages to publish a retraction of his own opinions. The Pope has also held a long conversation with Monsignor Dupanloup, and the Vatican declares the Holy Father is well satisfied with the result, though I am told, on the other hand, that he gave way to the eloquent representations of the Bishop of Orleans. Monsignor Dupanloup calls himself 'the dog that guards the Holy See.' But the Pope is not content with a dog. He has since received M. Veuillot, to whom he presented the large gold medal of Mentana, exclaiming, 'Your pen is a Chameleopard!' Meanwhile, the Italian Government is not idle, and every bishop of Italy has received a pamphlet warning him against supporting the dogma of infallibility. An amusing incident occurred at the railway between Monsignor Maret and Monsignor Bertrand, who, arriving by the same train, alighted at the station together. Monsignor Bertrand instantly seized Monsignor Maret's hand, but the latter snatched it back, which so infuriated Monsignor Bertrand, that he cried out, 'You have come to sow discord in the bosom of the Council, and you had better return to France or go and attend the anti-Council at Naples.' This drew a fierce retort from Monsignor Maret, and rumour asserts that the two prelates would have come to blows if they had not been restrained by their chaplains, who, rushing between them, led them off in different directions, Monsignor Maret exclaiming, in a loud voice, that he submitted himself to the decisions of the Council. Sir John Acton, a Liberal Catholic, and pupil of Dr. Dollinger, has arrived at Rome."

A Papal Bull has been distributed to the fathers of the Council. It states that every divine who thinks it his duty to make a proposition may do so. Various conditions are attached to the permission, one being that the proposition be made in writing and privately. The right of presenting a bill is not recognised in the bishops by the Court of Rome; every proposal which they wish to make must be received by an officer appointed by the Pope. Some of the independent bishops have complained of this arrangement, and say that the bureau should be named by themselves. The Pope imposes secrecy upon every person concerned in the Conciliary labours, and names the officers of the Council. The bishops find fault with this arrangement also, declaring that the Assembly should have appointed the officers. Legates are appointed to preside over the general congregations, and any father who wishes to harangue the Assembly must obtain permission from these legates. In conclusion, the Pope forbids the fathers from absenting themselves before the conclusion of the Council. Many causes of dissatisfaction are to be found in this Papal Bull, and the foreign episcopacy complain that only one of the five legates and five of the forty-eight officers of the Council are foreigners.

The Bull which has been published providing that in case the Pontifical chair might become vacant during the sitting of the Ecumenical Council, the Council should only reassemble at the pleasure of the new Pontiff, is a preliminary formality appertaining to all Councils of the Church.

A letter received in Paris from Rome gives a curious account of the awkward position in which some of the assembled prelates are placed at the Council in consequence of finding themselves in an ungenial neighbourhood. Thus Mgr. Dupanloup found himself *vis-à-vis* to Mgr. of Leyden, a prelate who had publicly denounced the propositions of the Bishop of Orleans as a syrup of Protestantism, and the French bishop found it very difficult to give his accuser the kiss of peace. Then Mgr. Bertault, a fierce Ultramontane, has been placed next to Mgr. Maret, and a Roman prelate of the *Univers* dye has actually been put to sit between the wall and Mgr. Darboy, Archbishop of Paris. The wall, he says, "va bene! Ma l'altro, al diavolo!" The writer afterwards complains of the price charged for vehicles and the dearness of forage. A horse-dealer told him that it was the bishops who had caused the rise in hay.

The action of the Spanish Government in reference to the Council is developed in official despatches which appear in the *Madrid Gazette*. A speech in the Cortes by Senor Martos, the Minister of Foreign Affairs, indicated their bearing:—

They had placed no restrictions on the attendance of the Spanish bishops at the Council. The Government of a liberal country ought to respect the full and absolute liberty of every religious congregation. They had at the same time high duties to fulfil in maintaining the great democratical principles consigned to the Constitution of 1839, and this they were disposed to do at all cost. They had no fear of any danger to the conquests of the Revolution from the decisions of the Council at Rome. If, however, any should arise, the Government were firmly resolved to maintain those conquests, and especially the principles of religious liberty, against everything and everybody. In this they confidently reckoned on the support of the public and the obedience of all Spaniards and Spanish functionaries.

The Prussian Government have signified to the Pope that they hope and trust the Council will pass no votes calculated to affect the existing relations between Church and State.

THE BIBLE IN AMERICAN SCHOOLS.

The Philadelphia correspondent of the *Times* writes:—"Shall the Bible be read in the public schools?"

This question agitates the people of Cincinnati, and reflectively the religious press of the entire country, and as, like everything else with us, it has got into the courts, it is assuming importance. Heretofore the Bible (the Protestant version) has been read at the opening of the daily sessions of the public schools of Cincinnati, and this is also the case in most other parts of the country. Various sects, chiefly the Catholics, oppose the practice, however, and, as was some time ago announced in this correspondence, these opposing elements having at a recent election got control of the Cincinnati Board of Education, an order was issued that the reading should cease. The champions of the Bible, however, applied for an 'injunction' preventing the Board from carrying this order into effect, and this week arguments were heard in the case, which fully explain the controversy. On behalf of reading the Bible, the counsel contended that religious instruction is an essential part of the American common school system of education; that the Constitution contemplated it; and that the grants of State authority for establishing various schools in Ohio showed that religious instruction was embraced. The resolutions of the Board of Education forbid all religious instruction, and are in substance a repudiation not only of Christianity, but of all religion, in the broadest sense of which the term is susceptible. The counsel opposing the reading of the Bible argued that Christianity was no part of the law of Ohio, for if it were certain duties peculiarly Christian must be enjoined upon citizens in relation to certain rites which none but Christians observed. The observance of certain virtues, usually called Christian, is enjoined by the State laws, not because they are Christian, but because they are essential for the good order of society. The State enforces no duty as a Christian duty. Christians holds no rights or preference over persons professing other creeds or no creed. The Jew, for instance, has the same rights as the Christian; the same remedies for wrongs; can sue, hold property or office, or vote. His synagogue is exempt from taxation the same as the Christian Church. The counsel regarded it as no objection, but, on the contrary, a recommendation to a legislative enactment, based on justice and public policy, that it would be found to coincide with the precepts of pure religion; but, nevertheless, the power to make a law vests in the Legislature control over things temporal, not spiritual, for no power over things spiritual has ever been delegated to the Government, while any preference of one religion over another is directly prohibited by the Constitution. 'Christianity,' said Mr. Stallo, one of the counsel, 'is no part of the common law of Ohio, as was the case with Massachusetts, New York, and Virginia once, but not in Ohio today, thanks to God.' He quoted from writings of Roger Sherman, the Protestant, Charles Carroll, the Catholic, and Thomas Jefferson, the infidel, to show that diversity of opinions existed on the authenticity of the New Testament. He quoted also from a book of the Rev. Samuel Richardson, and said it was not a little curious to see how nearly this Presbyterian divine agrees with certain propositions advanced by a Jesuit father in Cincinnati, in a recent lecture on the Bible, though their ulterior conclusions are most widely divergent. The Legislature of Ohio cannot judge between the two, and the honest convictions of both can best be respected by keeping out of the schools the tenets of both. The religious instruction proposed was sectarian. The Bible was read as a holy book, a revelation from heaven, which is a dogma held only by Protestant Christians. Jews held the New Testament to be blasphemous, and Catholics denied that the Bible is the source of truth, excepting as interpreted by their Church. Therefore to read the Bible would be to establish dogmas held by one sect as laws of the State. There was no doubt that Catholics held the same view as Protestants, that the State should provide religious instruction. The Catholics now wanted to secularise the schools; afterwards they would try to strike a bargain with those now attempting to make the schools a vehicle of religious instruction. They would say, 'Let us divide the school fund and give our children the religious instruction we think is right, and you give yours.' Could this be done, opposition to reading the Bible would cease. But as things were, the ultimate result of the argument on the other side, if it triumphed, would be to make Protestant Christianity the established religion of the country; that its teachings were essential to good government; and that because the Church has not power to compel the people to attend its instructions, while the State has, therefore the State must exercise this power. The Court will hold the case under advisement for several days, and its decision, for or against Bible-reading in the schools supported by public taxation, is awaited with interest."

The *Pall Mall Gazette* remarks that the Roman Catholics seem to have begun the agitation by claiming a portion of the common school fund for their own institutions, on the ground that they had no confidence in the version of the Bible read in the public schools; and in New York they have so far succeeded that they are receiving nearly 200,000 dollars from the State for their separate establishments. Now that Ohio has met them with a different kind of concession, many of their organs declare that they have as much dislike of "godless" schools as of those in which the Bible is read. However, their original agitation has been swelled by the large number of American and German free-thinkers, and by the Jews, who prefer that the Old Testament should not be read if the New is to be included. The Rev. Henry Ward Beecher, the *Tribune*, and the *Nation*, have taken ground in favour of excluding the Bible readings,

and, as the tendencies of public opinion seem to grow in this direction, it is not impossible that the Catholics may soon have to number among their achievements the establishment of a purely secular educational system in the New World.

AN HILARIOUS IRISH BISHOP.—One batch of episcopal travellers are said to have suffered cruelly from sea-sickness, aggravated by the unconquerable hilarity of an Irish missionary bishop, who refused to be ill, and played on the piano all the way from Marseilles to Civita Vecchia.—*Vatican*.

PAPAL HONOURS TO ENGLISH NOBLEMEN.—The Pope has conferred the honour of the Grand Cross of Pius IX. upon the Earl of Denbigh and Lord Petre—the former a Conservative and the latter a Liberal—in recognition of their lordships' services to the Holy See, and more especially to the armament and organisation of the Pontifical army.—*Weekly Register*.

EPISCOPAL ENTHRONEMENTS.—On Wednesday afternoon, the ceremony of enthroning and installing the Right Rev. Harvey Goodwin, D.D., Lord Bishop of Carlisle, took place in the Carlisle Cathedral, which was crowded in every part. On the conclusion of the service the new bishop preached an eloquent sermon, taking his text from the twelfth chapter of St. Paul's second epistle to the Corinthians, and part of the tenth verse. In the course of his discourse the right reverend prelate paid a warm eulogy to the memory of the late bishop, and deprecated installation by proxy.—On Wednesday Dr. Wilberforce was formally enthroned in the Cathedral of his new diocese, as Bishop of Winchester. The Mayor and Corporation of the city took part in the ceremony.

MUNIFICENT BEQUESTS TO THE SCOTCH FREE CHURCH.—By the settlement of the late Mr. Thomas Elder, Edinburgh, he bequeaths the following legacies to public purposes:—To the Home Mission Scheme, 1,000*l.*; to the Foreign Mission Building Fund of do., 1,000*l.*; Conversion of the Jews, do., 100*l.*; National Bible Society, 100*l.* (and several other 100*l.* legacies to institutions); endowment of Natural Science Chair, New College, 10,000*l.*; erection and partial endowment of a territorial church and manse in Edinburgh or Leith, 10,000*l.*—the last two sums not being immediately available.—The late Miss Margaret Welsh, of Colin, has left 2,000*l.* to the Sustentation Fund; 1,000*l.* for the Foreign Mission Fund; 1,000*l.* for the Sons and Daughters of the Church; and 500*l.* for each of the following schemes:—Home Mission, Highlands, Education, College, Jews, Colonial, Aged and Infirm, and Buildings.—*Daily Review*.

THE RITUAL COMMISSION.—The *Record* states that the Ritual Commissioners are still at work, that is to say, they are still meeting and parting, and meeting again. They have come together two or three times since the Archbishop of Canterbury gave them a spur to make more haste. In the Primate's absence they are said to dawdle more than ever. Serious differences of opinion are found amongst them; they hardly agree upon any important point; and, without Dr. Tait, they have no bond of conciliation, there is no centre of compromise. The Commissioners met last Wednesday, but were unable to carry out the wish of the Archbishop to report before Christmas. It was, however, resolved that there should be two more meetings before Parliament assembles. The first meeting is to endorse the Lectionary Report of the sub-committee, which has been in printed circulation for nearly six months. The second meeting is to proceed with the consideration of Mr. Walpole's General Report, which is understood to be opposed to the views of the extreme ultra-Church party.

BISHOP ALEXANDER ON THE IRISH FREE CHURCH.—The Bishop of Derry, in the course of a sermon in St. Patrick's Cathedral, Dublin, said:—"They must always remember that, whereas science moved by progress, theology went by regress. If their order was apostolical (he added) don't give it up, as if evangelical truth were enough. Let them not listen to those who would lift up the axe upon their formularies. Should the formularies—the ancient formularies—be marred by the strokes of ignorance? Should their words be silenced by ecclesiastical amateurs and dilettante theologians? If any additional reason for exhibiting their Church as an apostolic Church were required, they might find it in the present Council at Rome. Amidst the pageantries, the mutter of the mass, the strong, thick, stupefying incense smoke, there were hearts yearning for truth. Outside there were laymen looking on in agony. They would not turn to a bran new Church, but they might turn to a Church free, catholic, reformed, and apostolic. The members of the Irish Church should, therefore, cleave to her, exhibiting increased tenderness in the hour of her humiliation."

THE SCOTCH EDUCATION QUESTION.—At a meeting of the Town Council of Edinburgh, held on Tuesday, with regard to the question of national education, the Lord Provost presiding, a resolution was adopted by nineteen to six to the effect that a general Board of Education should be formed in Scotland, to be chosen by public bodies elected by popular representation, that the existing parochial schools and other schools receiving Government aid be converted into national schools; that whenever a parochial school is converted the funds payable by the heritors for its support be applied towards the school rate; that the heritors and ratepayers elect a local school committee, who shall fix the branches of education to be taught; that the school committee in burghs be elected by the town councils; that no sum be paid either from public funds or local rates to any school not conducted as a national school; that there be a compulsory clause in the bill; and that while the

Bible shall be retained in the schools in Scotland, its reading shall be left to be regulated by the local school committees, it being understood that a conscience clause be embodied in the bill. It was resolved to memorialise the Government in the terms of the resolution.

STRANGE CONDUCT OF A RITUALISTIC CLERGYMAN.—A singular step to be taken at this time of day has just been resorted to by the Rev. Henry Bedford, LL.D., curate-in-charge of Colwick, Notts. Having introduced a highly Ritualistic service in his church, people stop away, and his hearers are few. To improve his scanty congregation he is doing his best—it is well that his best is no more than it is—to “enforce” his parishioners’ attendance. He has issued a placard in which he reprints the 90th canon of the Church of England, and also a letter to the churchwardens, in which he calls upon them to “enforce” that part of the canon which directs them to “earnestly call upon and admonish” the parishioners that “they duly resort to their church upon all Sundays and Holy Days, and there continue the whole time of Divine service.” These parishioners who “amend not” after “due monition” will be presented by the churchwardens to the Ordinary of the place. The rev. doctor seems inclined to be as little severe as he can, and so he has placed the matter before his bishop, promising not formally to present the parishioners to the Ordinary till he hears from his lordship. “Hereof fail not at your peril,” concludes the letter to the churchwardens. Dr. Bedford has surely mistaken the century in which he lives.

THE HON. AUBERON HERBERT ON UNIVERSITY FELLOWSHIPS.—The following letter from the Hon. Auberon Herbert will be read with lively interest at a time when the question of University tests and other restrictions occupies a large degree of public attention:—“December 11, 1869.—My dear President, I write to inform you that I have decided to resign my fellowship. I take this step for two reasons: first, because I do not believe in the Articles of the Church of England; and, secondly, because I am entirely opposed to the system of fellowships. I ought, perhaps, to add that those fellowships which were gained, as in my own case, under the old conditions of restricted competition, seem to me specially indefensible. I will only say in this letter that I consider that the use which we make at present of very extensive funds is unwise and unjust, as it limits the number of those to whom we can offer the advantages of a University education. In a few days I shall take another opportunity of stating what I believe Oxford, with her great resources, might be and might do for the whole people. I cannot separate myself from a society to which I have belonged for a good many years without expressing my sense of the personal kindness which I have always received both from you and all other members of that society, however often or however widely we may have differed in matters of opinion.—I am, my dear President, very faithfully, AUBERON HERBERT.—The Rev. the President of St. John's College.”

GROSS CLERICAL MISREPRESENTATION.—Some remarks made at the Market Drayton meeting of the Lichfield Diocesan Church Extension Society have generated a newspaper controversy. The Rev. George Chute, vicar, was the speaker who has provoked the paper war, and that gentleman, whose tongue is always on fire, has certainly been on this occasion not only hot in words and spirit, but unfair. Mr. Chute characterised the members of the Liberation Society as “a parcel of infidels”—which may be his consolation for the success of the society—and then, among other things, said:—“A national church is a Scriptural church; the only church God ever formed was a national one, the Church of Israel. Now, to show the views of the Independents on this matter, they did all they could to persuade Queen Pomare to establish their religion as the national Church of the country, and also in Madagascar; so while they cry out against our Church they do all in their power to establish their own.” Mr. Chute has been taken to task, and challenged to produce his authority for this statement touching the Independents. The Rev. H. Hustwick, Independent minister, Market Drayton, has taken the superfluous trouble to write to the London Missionary Society, from which authority he has, of course, learned that the assertion is simply untrue. “Surely,” it is added, “the vicar should try to prove that we ever did anything so contrary to our principles, so opposed to all our history, and so easily found out.” We await with considerable interest the production of the vicar's evidence. Probably it will turn out to be that he has heard it, been told of it, or read it in some corner of an unscrupulous paper. It cannot be that he has invented it. Meanwhile the Rev. Mr. Hustwick reminds him that what he calls the “only national church we read of it in the Bible” was destroyed by God, and another of a totally different character instituted.—*Shrewsbury Free Press.*

A SCOTCH BISHOP AND A REBELLIOUS CONGREGATION.—A feud has broken out between a Scotch Episcopalian bishop and one of the congregations of his diocese. A year or two ago the St. Mary Magdalene Episcopal Church in Dundee was the scene of a secession, in consequence of the Ritualist practices introduced by the clergyman. The seceding members, who seem to have been chiefly poor people, were not able to erect a new church, but with the bishop's sanction they formed themselves into a congregation under the name of the St. John's Episcopal Church, and took a room for the services. Several clergymen successively officiated as their pastor, and at length they elected a Mr. Mulkerns, who had formerly been a Roman Catholic priest, and had been ordained as such by Bishop Goss, of Liverpool. Bishop Forbes, of Brechin, who presides episcopally over Dundee, required Mr. Mulkerns,

before being admitted, to produce his “letters of orders” as a priest, which he was unable to do, because Bishop Goss refused to furnish him with them. Bishop Forbes consulted his “Primus” and the Chancellor of his diocese, and both agreed that by a canon of the Church he could not institute Mr. Mulkerns without production of the “letters of orders.” The congregation, however, failed to see that this technical difficulty ought to stand in the way of their choice, and in an angry letter they accused Bishop Forbes of having threatened to crush them, of having called them Orangemen, and of having failed to keep his promise that he would do nothing to hurt them. They therefore renounced his authority. The bishop replied that he had done all he could for their interests, but that he could not evade the law of the Church, and he points out that the congregation have “cut themselves off ecclesiastically from visible communion with any body of professing Christians.” He will, he says, “still pray for them, and when they desire to return he will welcome them back, but on the understanding that they submit themselves to the jurisdiction of the Church.” So for the present stands the schism.

CHURCH-RATE CONTEST IN POPLAR.—For some months past there has been a Church-rate dispute in Poplar, and on Tuesday, last week, it approached a step nearer a termination. For some years the vestry has levied a rate under the authority of a local Act, some clauses of which are not affected by the Church-rate Abolition Act of 1868. In the month of June in the present year a Church-rate of twopence in the pound was made for the parish of All Saints. This was considered by many persons in the parish to be an excessive, and therefore illegal, demand, and an agitation was commenced to oppose it. The other rates were paid, but the item under the head of “Church-rate” was refused, and placards were distributed advising the inhabitants to join in the refusal. A society was at once formed, under the title of the Poplar Anti-Church-rate Association, and they resolved to test the legal validity of the impost. The services of Mr. Bennett, the well-known solicitor, were called in accordingly. The case of the objectors was, that although a rate might be allowed for purely “ecclesiastical purposes only,” this particular rate was not only excessive in amount, but required for purposes which did not come under the technical description. The compulsory rate included the following items:—Maintenance of the rector, 450*l.* afternoon lecturer, 100*l.*, and some other minor salaries, the total of which would be met with a three-farthings rate, leaving a balance of 100*l.* over. The rate made by the parish authorities would produce 2,000*l.*, or 1,300*l.* more than they were entitled to. This, with the prevailing poverty and depression of trade in the East-end, and the majority of Dissenters there are in the parish where the levy is made, was felt to be a peculiar grievance, especially as in the estimate an item of 400*l.* was entered for repairing the church. This the association regarded as absolutely illegal. A body of more than 100 protesters, when summoned for non-payment in October, appeared before the magistrates, with Mr. Bennett to conduct their cause. At first the justices seemed disinclined to hear that gentleman, but with his usual perseverance he showed his *locus standi*, and maintained his argument with such good effect that the bench, confessing they were not prepared just then to go fully into the matter, deferred decision. On Tuesday morning the judgment was given. The magistrates stated that they felt they were bound to issue the usual warrants for the payment of the rate, but they had recommended the parish authorities to test a case with one or other of the large railway companies, some of whom had still refused to pay. It would, of course, be understood that the decision in the case tried would decide others, and that meanwhile no action should be taken for the recovery of the rates objected to.

Religious and Denominational News.

The Rev. George Blinkhorn, late of New College, has accepted an invitation to the pastorate of the Congregational Church, Kingston-on-Thames.

Mr. J. G. Tolley, of Hackney College, has accepted a unanimous invitation to succeed the Rev. John Lockwood, B.A., as minister of the Independent Chapel, Parkstone, near Poole, Dorset.

The Rev. John Byles, late of Levenshulme, Manchester, has received and accepted an invitation to the pastorate of the Congregational church, James-street, Blackburn.

The Rev. Thomas Ellis, of Leeds, has accepted a most cordial and unanimous invitation from the Independent Church and congregation assembling in Glenorchy Chapel, Exmouth, Devonshire, to become the pastor.

WESLEYAN SPECIAL SERVICES FOR THE NEW YEAR.—The President of the Wesleyan Conference, the Rev. Dr. Jobson, has addressed a letter to the ministers and members of the denomination, in which he urges them to hold special religious services during the first and second weeks of the new year, in which prayer “for the coming of the Holy Ghost with power” shall form a prominent feature.

BOURNE, LINCOLNSHIRE.—On Wednesday, December 8th, the General Baptist Chapel in this town was reopened, after having been closed four months for improvements. The interior is entirely new. The accommodation is increased by the erection of side galleries. The seats are very commodious, and the decorations are chaste and elegant. The Rev. J. T. Brown, of Northampton, conducted the opening services, and the Rev. J. C. Jones, M.A., of Spalding,

preached on the following Sunday. The proceeds of the two days were over 68*l.*

BOURNEMOUTH.—On the evening of Wednesday, December 8th, the Rev. T. Orr was formally recognised as pastor of the Congregational Church, Skinner-street, Bournemouth. A public meeting was held in the chapel in the evening, which was well filled. The chair was occupied by J. Kemp-Welch, Esq. After a short address from the chairman, Mr. J. Buckley read a statement from the deacons; and Mr. Orr gave some account of his own religious history and belief. The Rev. T. Neeve then delivered an address on “The Action of the Pastor in Connection with the Young.” The Rev. F. Beckley spoke on “The Relation of the Church to the Pastor”; the Rev. H. R. Cooke on “The Relation of the Church to the World”; the Rev. R. S. Ashton, of Weymouth, on “The Ministry of the Church.” The Rev. Joseph Fletcher followed with an eloquent address. The Rev. J. B. West offered prayer and pronounced the benediction.

DROYLSDEN.—On the evening of Saturday, December 18th, a crowded and enthusiastic meeting was held in the Independent schoolroom, Droylsden, to celebrate the opening of the new class-rooms. Hugh Mason, Esq., occupied the chair, and opened the meeting with an able address. Speeches were also made by the Rev. J. England, Bishop of the Moravian Church; the Rev. A. Oran, M.A., the pastor of the church; Stanmay Jackson, Esq., Thomas Chorlton, Esq., the Rev. J. Waddington, the Rev. F. Ellis, and by Messrs. W. Chorlton, R. Bain, and B. Massey. From what was said at the meeting it appears that the whole cost of the building will be about 450*l.* Towards this amount close upon 300*l.* have been contributed by the people. To this must be added a donation of 50*l.* from Mr. Hugh Mason. The people connected with the church and schools fully expect to raise the whole amount in the course of a few months.

LIVERPOOL.—On Monday evening week services were held in Edge-hill Congregational Chapel, Liverpool, in connection with the recognition of the Rev. J. Aldon Davies, late of Kensington, as pastor of the church and congregation. The chapel was well filled. The Rev. Edward Hassan, of Wavertree, opened the service by reading the Scriptures and prayer; after which the Rev. Professor Newth, of Lancashire College, delivered the introductory discourse. The Rev. James Wishart, M.A., of Toxteth Park Chapel, after explaining that he discharged the duty in consequence of the unavoidable absence of the Rev. Theophilus Davies, uncle of the minister-elect, asked for a statement of the circumstances which had led the church to select Mr. Davies as its pastor, which was replied to by Mr. Hampton, the secretary. The usual questions were then put to the pastor by Mr. Wishart, and, after clear and satisfactory replies thereto, the Rev. John Kelly, of Crescent Chapel, offered prayer. The charge was then given to the newly appointed minister by the Rev. John Stoughton, D.D.

READING.—BROAD-STREET CHAPEL.—On Tuesday evening last an interesting meeting was held in the above chapel, in connection with the retirement of the Rev. W. Legg, B.A., from the pastorate, which he had held for nearly thirty-nine years. During that long period Mr. Legg had occupied a prominent public position in the town, and by his consistent conduct and Catholic spirit had endeared himself to a large number of friends, extending far beyond the immediate circle of his own church or denomination. His retirement was therefore deemed a fitting opportunity for giving expression to the sentiments thus entertained by many of the inhabitants of the town, and the result was the presentation to Mr. Legg of a handsome silver inkstand, bearing a suitable inscription, and a purse containing 100*l.* The testimonial was presented to Mr. Legg, on behalf of the subscribers, by the Mayor of Reading, J. Spokes, Esq., in an admirable speech. The meeting was attended by a large number of persons, and was addressed by the Revs. J. Rowland (Henley), R. Bulmer, and J. F. Stevenson. The list of subscribers contained the names of two of the clergy of the Establishment, nearly all the bench of magistrates, members of the Society of Friends, Episcopalians, Baptists, Wesleyans, and Primitive Methodists, in addition to members of the other Independent churches. The sympathy thus expressed by all classes to the Rev. W. Legg, and through him to the church assembling in Broad-street, is very gratifying, especially when the trouble through which the church has of late been called to pass is borne in mind.

PRESENTATION TO THE REV. T. BINNEY.—A meeting of the present and former members of the Weigh-house Church and congregation took place on the evening of Tuesday, the 14th inst., at the Cannon-street Hotel. An elegantly bound volume, in which the letter of the pastor to the church proposing his partial retirement from public duty, and the reply of the church to it, were written on vellum and illuminated, was presented to Mr. Binney, with a cheque for 1,339*l.* 15*s.* The meeting was meant to be private, and in a certain sense it was so. The pecuniary testimonial was the private contribution of Mr. Binney's immediate friends. The deacons limited their applications to those who were now, or had formerly been, connected with the Weigh-house. No advertisements appeared in any newspaper, and ministerial invitations to the meeting were confined within a limited circle. We do not endorse the idea that a testimonial to a public man for public services can be a private matter; still, when a congregation confines its action to its own members and immediate connections, and meets in a friendly and social capacity, if they choose to do so privately, that is their affair, and their feelings and wishes ought to be respected. We deem it right,

therefore, not to give any report of the meeting referred to, but we think that the fact of such a meeting being held ought to be recorded. From communications which have reached us, and from the complaints we have heard, we have reason to believe that if the thing had been thrown open, the testimonial would have been largely increased and the attendance at the meeting been more than doubled.

CONFERENCE OF CONGREGATIONALISTS AT IPSWICH.—In consequence of a suggestion made at the spring meeting of the Suffolk Congregational Union, a conference on the revival of religion in the associated churches belonging to the Union was held on Tuesday and Wednesday, at Ipswich, and was attended by a large number of delegates from churches in all parts of the county. The conference opened on Tuesday afternoon, at the Crown-street Chapel Schoolroom, and was presided over by the Rev. E. Jones, who explained the object of the conference, and after devotional exercises, the Rev. J. Reeve, Stowmarket, read a paper on "The Spiritual State of our Associated Churches," which was followed by discussion. In the evening Tackett-street Chapel was the place of meeting, and Mr. Jones again presided. After devotional exercises, the Rev. A. Tyler, Bury St. Edmunds, delivered an address on "God's Gracious Regard to those who seek the Manifestation of His Glory," which was followed by the administration of the Lord's Supper, and addresses by the Rev. J. Flower, Beccles, and the Rev. F. Goodall, Lowestoft. On Wednesday morning, the conference was resumed at Crown-street Schoolroom, when Mr. E. Grimwade and Mr. Lankester Webb presided. The subjects discussed were, "The Special Hindrances to Spiritual Life and Usefulness," on which a paper was read by the Rev. J. Brown, B.A., Wrentham, and "The Mutual Influence of an Earnest Ministry and an Earnest Church," introduced by the Rev. W. Warren, Wattisfield. Luncheon was provided at Tackett-street Schoolroom at half-past one, after which the Rev. C. Talbot, Debenham, read a paper on "The Best Means of calling forth more Eminent Holiness and a more thorough Consecration to the Service of God." In the evening a public meeting was held in Nicholas-street Chapel, when the following addresses were delivered:—"The Absolute Necessity of the Holy Spirit's Influence for a Revival of Religion in the Church," by the Rev. G. L. Turner, M.A., Long Melford; "The Efficacy of Prayer in view of such an Indispensable Power from on High," by the Rev. C. S. Carey, Bungay; and "The Happy Results of a genuine Revival of Religion in the Church generally," by the Rev. J. Jenkins, Needham Market.

Correspondence.

BROAD-CHURCH NONCONFORMITY.

To the Editor of the Nonconformist.

SIR,—Most refreshing, I am sure, has it been to many to find your columns of late so freely open to the exposition of the Broad-Church argument for Church establishments. I think there can be little doubt that this is the argument which it will most behove Nonconformists for the next few years to be wise to comprehend and brave to meet. And if at first to some there should be an aspect of newness about the argument, no cause is to be found herein for despondency and fear; for one great encouragement may at once be taken to heart. The reason, we may feel assured, why the Broad-Church argument is becoming now so prominent is that the High-Church argument and the Low-Church argument are becoming exhausted. The former has declared that the Church should rule the State, but the State has declined to be thus ruled, and the voice of the Church is growing silent. The latter has declared that the Church in her weakness needs the pitying support of the State, but the State is declining the burden, and from the Church we hear a weak wail of despair. But now another voice arises a nobler conception of church life is revealed, and we recognise men of free aspirations like our own; but it is declared that to freedom itself what we have regarded as State bondage is essential. It is something for the combatants on either side to be thankful for, that the conceptions of Church life do not materially differ; the discussion relates to the manner in which practical embodiment shall be given to the conception.

Nonconformists must not shrink because they recognise generous friends in their opponents here. The wisest argument for Church establishments is reserved to the end; the noblest, most friendly foes come at the last to the forefront. But we must not waver. Rather may we assure ourselves, from this new condition of the conflict, that God who loves us both, who, indeed, loves us all, will ere long bring us to be sharers together of His own gift of a common light.

Dr. Arnold spent a noble life in teaching, among other things, that the nation and the church are one—that is, that the nation is the church. I, for one, hesitate not to say that the idea reflected in this conception and doctrine stands before my mind the object of all joyful hope. But I have ever ventured to think that so far from justifying and necessitating, as this great teacher thought, such a connection between Church and State as in his day subsisted, and still subsists, it justifies and even necessitates our Nonconformity—a connection between them being an absurdity, and its apparent existence a practical contradiction to the assertion that any supposed two are one.

I am aware that it may be said, by one enamoured of the conception, that the State is simply representative of the nation; aware that the alliance between Church and State is advocated that a national witness may thereby be given to this conception that the nation is, or should be, the Church. But it is the very remembrance of this representative character of the State that leads me to contend that an alliance between Church and State is unnecessary, where the State only represents a nation which, by the supposition in question, is itself the Church. And even if—supposing this were possible—the State had no such representative character, if it were an independent third party, as it came forward to express alliance between those who are already and actually one, it could only be met by a lofty word used of St. Paul in reference to a still higher subject, "Now a mediator is not a mediator of one."

Now if I am right, as I venture to believe I am, in this theoretical conception of Broad-Church Nonconformity, I am so much the more bold to believe, notwithstanding the great liberty of thought and expression which is now practically allowed in the Established Church, and notwithstanding the unhappy and sometimes too truthful tone of such letters as those of "A German" which recently appeared in your columns, that patience will find that even practically the highest manifestation of Broad-Churchmanship must needs be in Free Churches. But without looking forward to the future, I wish to say one word of the manifestation of Broad-Church life in State and Free Churches now.

I confine myself only to England, our ecclesiastical condition being so different from that of any other land. I wish to urge that we should not undervalue the quiet manifestation of liberty of thought and expression that already is with our Free Churches. Congregational Church-life is characterised by no little comparative quiet. I remember that a few years ago Mr. Samuel Morley, and other gentlemen who agreed with him, were constantly urging on Independent ministers the consideration of the question of total abstinence from the use of intoxicating drinks. They held up to us the example of the clergy of the Church of England. They told us of the great temperance society formed by them, whilst Independent ministers were keeping aloof from the needed national reform. I often thought that these earnest friends were doing us an injustice. They were forgetting that the ministers of the Church of England were to Congregational ministers as ten to one. I believed they would find, if only examination were made, that the number of total abstinents among Congregational ministers bore a larger proportion to their whole number than was to be found between abstainers and the whole number of the Church of England clergy. The examination was at last made, and it was discovered that even absolutely the numbers of total abstinents among the Church of England clergy, and among our Congregational ministers, were equal; and this even whilst our ministers bore so small a proportion to the Church of England clergy. And never since have I heard the enthusiasm of our friends leading them into what seemed to some an ungenerous word.

I can bring forward this illustration without offering any opinion as to the wisdom or otherwise of total abstinence. I fear that we Congregationalists often wrong ourselves. There is a quiet about our life which keeps not only much of its evil, but much of its good hidden. I believe that at this time there is not a small number of Congregational ministers who, if they thought it right to enter the Established Church, and were admitted into the ranks of its clergy, would at once be recognised as Broad-church clergy. In the Established Church there is nearly always parochial or other opposition to the Broad-Church clergyman, and hence attention is called to his position. This is by no means always the case with Nonconformist Broad-Churchmen. I am aware that there are to be told sad stories, such as that of the "German." But there are other stories—full of gladness and peace, yet so free from excitement that they are seldom recited—stories of most happy fellowship between people and pastors, with whom there is on neither side any repression of theological thought and utterance. There is a very real Church comprehension. And the secret of fellowship is not always to be found in agreement with each other's opinions, but in sympathy with each other's motives and purposes and life. It may be said that these instances are too few, and in any case this must be granted; but I wish to urge that they are not so few as is sometimes supposed. I would urge upon all who yearn for greater freedom of thought and liberty of expression, not to be too doleful in their utterances. Liberty is, at all events now-a-days, a characteristic of life ready to spring up just as it is trusted in, and confidently expected.

I wish, in conclusion, to say one word more, for the sake of saying which I would, if necessary, omit all I have as yet asked space for. It may seem to be one of the very first and simplest principles of Church-life, yet it is one, I believe, to which we need to be constantly recurring. There is a Church wider than any professed National Church existing in any land, wider than any actually existent Independent church, or union of Independent churches, wider than any so-called Catholic Church; this Church is the Church of Christ founded the love of the Master. When any one—whether State Churchman or Free Churchman—argues on the un-

scripturalness of Church comprehension, I ever feel impelled to ask, Does he mean, then, that Christ is unscriptural?

I am, Sir, yours truly,
T. GASQUOINE.

Oswestry, Dec. 18, 1869.

REEDHAM FATHERLESS ASYLUM.

To the Editor of the Nonconformist.

SIR,—Would you kindly permit me to call the attention of such of your readers as may be governors of the above institution, to the peculiarly distressing case of Samuel Trevitt (No. 83 on the list just issued), whose father, a warder at Portland, was cruelly murdered some months since. The circumstance of his having fallen while in the discharge of his duty, as a public servant, justifies, I think, such an appeal as the present.

I may be permitted to state that since the enrolling of the name on the list of applicants, a posthumous child has been born, so that there are now three little ones dependent upon the poor mother, who is, as yet at any rate, quite unfit for work.

I shall most thankfully take charge of any proxies which may be kindly sent me.

I am, Sir, your obedient servant,
JAMES McLAREN.

4, Cannon-street, E.C.,
December 21.

Foreign and Colonial.

FRANCE.

According to rumours which now appear to be well founded, a change of Ministry may very shortly be expected. M. Forcade de la Roquette has made known his intention of placing his resignation in the hands of the Emperor so soon as the verifications of the elections are terminated. The following list has been circulated:—

Minister of the Interior ..	Count Daru.
Minister of Foreign Affairs ..	M. Emile Ollivier.
Minister of Finance ..	M. Louvet.
Minister of Justice ..	M. Segrès.
Minister of Public Instruction ..	Marquis de Talhouët.
Minister of Commerce and Public Works ..	M. Buffet.
Minister of War ..	General Leboucq.
Minister of Marine ..	Admiral Rigault de Genouilly.

According to the French journals of Monday, M. Ollivier is still first favourite for the place of Minister of the Interior. It is said that he would have preferred the portfolio of Justice, in order to have more time at his disposal. But M. Segrès will, or can, as we understand, take none other than that of Justice, and M. Buffet does not care to succeed M. de Forcade de la Roquette. *Le Presse* sees with surprise that M. Louvet is mentioned as aspiring to the place of M. Magne, asking, "A banker at the little town of Saumur, where has M. Louvet observed economic science, more necessary than any other in controlling the finances of the State?" and reminds the Emperor that, under the constitutional régime, Ministers of Finance were always chosen from among the deputies distinguished for their ability and authority in financial affairs.

M. Emile Ollivier categorically contradicts the statement that, since the meeting of the Legislative Body, he has been entrusted with the formation of a new Cabinet.

The verification of elections during the past week has been proceeding, and is not yet completed. No one has been unseated, but there was an animated debate relative to the election of M. Clement Duvernois, the Imperial favourite, which had been reported against by the committee. The return was finally ratified by 135 votes to 112, M. Ollivier and a large part of the Right Centre voting in the majority. On Thursday the majority in the Chamber was highly indignant when M. Estancelin proposed that the contested elections should be taken *en bloc*, as the House appeared determined to sanction every kind of abuse. The most violent members of the Right insisted on M. Estancelin being called to order, and the President submitted to their dictation. In the debate which took place concerning the Deux-Sèvres election, a member of the Opposition complained that a doctor had been sent to examine the mental condition of a maire who had not shown sufficient zeal.

On Monday M. Rochefort moved an interpellation, asking the Government to explain why the Deputy Paul Angulo, an exile from Spain for having done his duty, has been expelled from France at a time when the presence of a deposed Queen, who conspires in open daylight, is imposed upon the French nation. In the course of his remarks, he said the severity of the French Government in apprehension of a Republic was reasonable, since that form of Government was near at hand. The Minister of the Interior replied that France showed a generous hospitality to all foreigners—kings or subjects. Angulo had entered France after attempting to create civil war, and had afterwards failed in the duties he owed as a refugee by preaching insurrection. Thereupon the Government put into operation the law of 1849. The Minister of the Interior added that the Government was resolved to treat as they deserved all attempts to stir up disorder, and would render the minority harmless, not by force, but by moral authority, supported by the concurrence of the entire people. Enthusiastic applause followed the Minister's speech; and, after a remark from M. Rochefort that Belgium and Switzerland gave refuge to Republicans, the matter was allowed to drop.

M. Rochefort's new paper, the *Marseillais*, has

made its appearance. The first number threw doubts on the legitimacy of the Emperor; the second joked on the subject of the monkey of the Empress. The *Marseillais* is the work of several hands. It has been refused permission of sale in the public streets—in the kiosks, on the boulevards, and elsewhere.

The correspondent of the *Pall Mall Gazette* writes:—"It appears tolerably certain that the Left Centre and Right Centre have not been able to come to terms for the formation of a Ministry, and that MM. Buffet and Daru, after the extraordinary conduct of M. Emile Ollivier in voting for the 'validation' of the election of M. Clement Duvernois, and not voting at all in the other election divisions except in the case of the Marquis de Ste. Hermine, have refused to act with the deputy of the Var and his party. The Left Centre, too, holds out for responsible Ministers, while the Right would accept office under the present condition of depending on the Emperor. Under these circumstances a new *ad interim* Cabinet is spoken of, into which M. Chevreau, Prefect of the Rhône, a gentleman very popular at Court, O. Oscar de Vallée, the most eloquent of magistrates, and M. de Parisu will enter."

It is further said that M. Ollivier and MM. Buffet and Daru differ on the free-trade question—the former supporting and the latter opposing the treaty with England.

The recent exchange of courtesies between the Courts of Berlin and St. Petersburg has had a very depressing effect in Paris, especially as it was generally understood that the Emperor's Master of the Horse, General Fleury, had been accredited to the Court of the Czar for the express purpose of detaching Russia from Prussia. It is said that General Fleury, whose appointment was not considered a permanent one, is to come back to Paris sooner than was expected, and to be replaced by the present Minister for Foreign Affairs.

GERMANY.

The Berlin correspondent of the *Times* sends the following telegram:—"France has proposed disarmament at St. Petersburg, Vienna, Florence, Berlin, and, it is supposed, at London." According to Wolff's telegraphic agency, no such proposal has been made to Prussia, and it is doubtful that such a proposal has been made to other Courts. General Fleury made attempts in that direction in St. Petersburg, but found no favourable reception.

In Monday's sitting of the Upper House of the Prussian Diet, the bill for the trial by jury of political and press offences was unanimously rejected. The bill had previously been passed by the Chamber of Deputies.

The Emperor of Russia recently sent to the King of Prussia the insignia of the Order of St. George, First-class, expressing the pride he should feel to see it worn on the King's breast. "William" suitably replied, by telegraph, being "profoundly touched, and with tears in his eyes."

ITALY.

The new Italian Ministers took their seats in the Chamber on Saturday. Signor Lanza, the Premier, addressing the House, said that the most urgent question before it was that of the finances of the country. Great efforts and great sacrifices would be necessary in order to reduce the deficit; but retrenchment would not of itself be sufficient, there must be an increase of the public burdens. Signor Lanza went on to say that it was not intended to disorganise, but to preserve, the national forces. At the same time, as the national unity and independence might be considered as assured, a more regular organisation would have to be given to the army at less cost to the taxpayers. According to the telegram, Signor Lanza's speech was received without applause, and the allusion to increased taxation provoked murmurs from the Left.

On Saturday the Chamber of Deputies voted the provisional exercise of the Budget until the end of March, 1870. They also voted the Government provisional exceptional powers to arrange with the millers for the collection of the grist-tax during the same period. The Chamber afterwards adjourned until the 1st of February.

The *Corriere Milano* announces that the Duchess of Genoa still strongly opposes the nomination of her son for the Spanish throne, and will publish a letter expressing her formal opposition to that project.

SPAIN.

The *Politica* asserts that the Spanish Minister Montemar had informed the Government that King Victor Emmanuel had declared decidedly to him that he could not think of permitting the Duke of Genoa to accept the Spanish Crown. It is reported that this negative is due to the Emperor Napoleon's objection to see the Italian dynasty aggrandised and the Mediterranean converted into an Italian lake. It is also said that approaches had been made without success to Prince Louis Victor, brother to the Emperor of Austria and of Maximilian.

The *Gazette* publishes the restoration guarantees and the decree of the new elections of twenty-nine Deputies.

The Cortes continued on Thursday the discussion upon the proposal for an inquiry into the disappearance of the Crown jewels. Senor Figuerola maintained his former accusations against Queen Christine and Queen Isabella, and he read several documents to prove that the jewels were safe at the time of the death of King Ferdinand.

In the Cortes on the 18th inst., General Prim, in reply to a question, stated that the candidature of the Duke of Genoa was in the same position as in the

previous week. He added that the Duke would come to Spain, but that even if he did not do so, the Government would have nothing to do with a Republic.

Petitions, bearing a considerable number of signatures, have been received from some of the chief towns of the Peninsula, namely, Santander, Orense, Gualajara, Grenada, and Cordova, praying the Cortes to elect the Duke of Montpensier King of Spain.

Senor Rivero has proposed, and the Chamber has agreed, that a committee should be appointed to draw up a bill relating to the mode of the election of a Sovereign. The Cortes have adjourned till the 2nd of January for the Christmas recess.

AMERICA.

In the House of Representatives on Wednesday, a resolution was introduced by unanimous consent announcing the death of Mr. George Peabody, and reciting the honours paid him by her Majesty, the London authorities, the French Emperor, and others, and also the extraordinary preparations for the transfer of his remains to America. The President was authorised to order as many ships of war as were convenient and adequate for the occasion, to meet at sea the European convoy conducting it hither, and to make other preparations for the reception of the corpse, so as to be commensurate with the merits of the deceased. The resolution was made a special order for Monday.

In the House of Representatives, on Thursday, Mr. Mungen, Democrat, from Ohio, made a speech advocating repudiation of the National Debt. Great excitement followed. Messrs. Brooks, Randall, Kerr, and Woodward, all Democrats, denounced repudiation, declaring that their party was in favour of an honest payment of the debt. The House adopted, by 123 yeas to 1 nay, a resolution declaring that "any proposition directly or indirectly to repudiate any portion of the debt of the United States, is unworthy of the honour and good name of the nation, and the House, without distinction of party, hereby sets its seal of condemnation on any and all such propositions." The one negative vote was given by Mr. Jones, a Democrat, from Kentucky.

In reply to a resolution asking the President for information respecting the negotiations with Spain relative to Cuba, the President has sent to the House a letter from Mr. Fish, the Secretary of State, declaring that it would be incompatible with the public interests to furnish copies of General Sickles' correspondence on that subject.

The House Committee on Foreign Affairs has postponed the consideration of the Ocean Cable, Cuban, and Paraguayan questions until after the holiday recess.

The Senate, by 49 votes against 9, has passed a Bill providing for the reassembling of the old Legislature of Georgia, to include the negro members, and declaring the ratification of the Suffrage Amendment by that Legislature to be a condition which must be fulfilled previous to the admission of the Georgian delegation to Congress.

A despatch by Atlantic cable announces, on the authority of the *New York Times*, that Mr. Motley has induced the British Government to consent to the transfer of the negotiations on the Alabama question to Washington.

President Grant has nominated Attorney-General Hoar and ex-Secretary Stanton to the post of Associate Justices of the Supreme Court.

The *New York Herald* announces that the United States have leased Samana Bay for fifty years at 150,000 dollars in gold per annum. The first payment, it adds, was made by the Commissioners, who returned yesterday in the frigate Albany.

FOREIGN MISCELLANY.

The Duke of Edinburgh is expected at Calcutta this day.

Mr. Jefferson Davis is said to be writing a history of his administration of the Confederate States.

The search for Dr. Leichardt, in Australia, is to be renewed.

THE WAR IN PARAGUAY.—Lopez is again reported to have fled from Paraguay towards Bolivia, with only a few followers. The Allied force is small. Detachments were pushing on into the interior without any resistance, and were daily finding proofs of the almost total dismemberment of Lopez's army.

THE AMERICAN COTTON CROP.—With regard to the American cotton crop, a statement having been published in the *New York Tribune*, that according to official reports it would be found to amount to nearly 3,000,000 bales, an inquiry was made by telegram to the Commissioner of the Agricultural Bureau at Washington as to its correctness. The reply was that "the highest estimate made by the department is 2,750,000 bales."

THE AMERICAN CIVIL WAR.—A report has just been made by Adjutant-General Thomas of his final inspection of the cemeteries in which are buried the Federal soldiers slain during the rebellion. These cemeteries are in every State, and the total number of white soldiers buried in them is nearly 50,000; the number of negro soldiers is also nearly 50,000, two-thirds of whom are not known by name. The expense of the burial of these bodies has been 4,000,000 dols., and an additional sum of 2,000,000 dols. is required to complete the work. There are in all thirty-five national cemeteries.

A TOWN SWALLOWED BY AN EARTHQUAKE.—The *Impartial* of Smyrna states that the town of Oula, in the district of Menteché, a dependency of Aidin, has disappeared—entirely swallowed up in the earth, after three successive shocks of earthquake. Providence seems to have had pity on the inhabitants, as on Wednesday last, at six p.m., they were to some

extent warned of what was about to occur by dull rumbling and alarming sounds, which were soon followed by a first shock that made them fly terrified to the neighbouring hills. With the exception of three men, whose cupidity probably detained them, all the inhabitants escaped with their lives.

AUSTRALIAN MEAT IN PARIS.—Mr. Daniel Tallerman had an interview on Sunday, of an hour's duration, with the Emperor, to submit to his Majesty specimens of Australian meat, and the essay in Paris of the "penny dinners" now going on in London. The Emperor expressed himself pleased with the meat himself, and said he had ordered a mess of it to be given to a party of thirty soldiers, who were asked to give their candid opinion. Twenty-five of the party said it was very good, the other five said they did not like it; and the Emperor observed that they must be very dainty.—*Daily News Letter*.

THE RED RIVER INSURRECTION.—Intelligence from Winnipeg territory announced that Governor M'Dougall and Colonel Dennis have raised a force of Indians and English "half-breeds" to suppress the insurrection on the Red River. It is supposed that they are marching on Fort Garry, and, as the insurgents are preparing to resist, a collision is hourly expected. It is reported that Riell, the insurgent leader, has 460 men under arms. Mr. George Francis Train has harangued a meeting at Buffalo expressing his indignation against the Government at Washington for permitting Mr. M'Dougall to organise an armed force on United States soil.

ROMISH INTOLERANCE AT VALPARAISO.—The Roman Catholic Archbishop at Valparaiso wrote a letter as long ago as January 29th, to the Secretary of Instruction and Public Worship for Chili, complaining of the progress of proselytism and dissent, and of the circulation of Protestant books, and begging the executive to enforce the laws. The Government has not lifted a finger to aid his wishes. On the contrary, the authorities of the province and the Cabinet Ministers lately attended a public funeral in the Protestant chapel. At Talca, 1,000 dollars have been subscribed for a Protestant cemetery, and the municipality have donated the ground.

THE FREE TRADE AGITATION IN AMERICA.—Despite the furious opposition of Mr. Carey, of Philadelphia, and Mr. Horace Greeley, the progress of free-trade principles in the United States has been marvellous of late. Much of this is due to the warm espousal of the cause by Mr. Emerson and Mr. Bryant, whose influence upon the younger generation of writers and politicians is very great. The growing power of the West renders it significant that at a free-trade meeting recently held at St. Louis, Missouri, the Republican lieutenant-governor of the State and the defeated Democratic candidate for that office, the mayor of the city and his unsuccessful competitor, the sheriff and his opponent also, the Republican Congressman and the Democratic Congressman, sat together on the platform as officers of the meeting.

A STRANGE STORY.—A French paper remarks on the many strange incidents which have grown out of the influence exercised by Tropicman's crime on weak and sickly imaginations. One of the strangest is mentioned by the *Mimorial de Lille*. A few days ago a young lady went to the central commissioner of Lille and begged him to take the necessary steps for obtaining leave for her to visit Tropicman in his prison. "What do you want to say to him?" said the commissioner. "Sir," replied the young lady, "the matter is a simple one. M. Tropicman is alone; he requires attending to and amusing. If I went to stay with him during the time he still has to live, I should be kind to him, and he might leave me the 4,000 francs which he still possesses." The astonished commissioner tried to make the applicant understand the bearings on morality, or rather immorality, of the plan proposed, but she only repeated, "The money will be lost, and he is so lonely."

MISS RYE'S CHILDREN'S HOME IN CANADA.—We learn from the Canadian papers that Miss Rye's Home for Children at Niagara was formally opened on the 1st instant. A number of invitations had been sent to those interested in the work, and the attendance of visitors in response was highly satisfactory. In the course of some remarks explaining the objects of the home, Miss Rye said it was not the lack of money that prevented a larger flow of young emigrants to Canada. The British public only wanted to see that a suitable outlet could be had for its homeless little ones, and the means for sending and maintaining them for a time would not be wanting. More than a hundred thousand could be had at once if the colony could find homes for them. Miss Rye said she did not ask the people of Canada for money, but for their sympathy and moral support in finding places for the orphan children. The arrangements of the home and the appearance of the children seem to have created a very favourable impression upon the visitors.

THE PANTIN TRAGEDY.—The murderer Tropicman has now been removed from Mazas to the Conciergerie, where he says he sleeps more quietly. In the former prison he was disturbed by the noise of the Lyons Railway, but in his present cell, which is in the same gallery in which Marie-Antoinette was confined, he enjoys perfect tranquillity. He will most likely be tried at the Seine assizes, which open in about a fortnight, and have to defend himself on five indictments, which include seven murders with robbery and forgery. Maître Lachaud, who is in great repute amongst desperate criminals, has undertaken the defence, and has had several interviews with the prisoner, who on Friday was permitted to see his brother; the young marine endeavoured to persuade Tropicman to reveal the name of his accomplices, but could obtain no answer. The prisoner was much agitated, and in the evening his

eyes glared with such ferocity that it was considered necessary to watch him with redoubled care for fear of an attempt at suicide.—*Pall Mall Gazette*.

THE STONE AGE IN EGYPT.—A letter has been addressed by Messrs. Hamy and Lenormant to the Académie des Sciences to prove that Egypt has had its age of stone as well as Europe. Their letter is dated from Luxor, and they say to the secretary of the Academy:—"On the elevated plateau which divides the celebrated valley of Biban-el-Molouk from the encampments which overlook the Pharaonic edifices of Deir-el-Bahari, we have ascertained the presence of an enormous quantity of wrought flints, lying on the surface of the ground, to the extent of upwards of a hundred square yards. These wrought flints, which are of the well-known type designated arrow-heads, lance-heads, lanceolate axes, knives, scrapers, &c., evidently constitute the remains of an ancient manufactory, according to all probability pre-historic, and exactly resembling those known in France under the denomination of 'Factory of the Neolithic Period.' Messrs. Ballard, Quatrefages, Wurtz, Jamin, Broca, and Berthelot, with whom we had the good fortune to be travelling, were witnesses of the discovery, and authorised us to declare that they verify the origin of the specimens collected by us, and their similitude to those found in Europe. The best of them we propose to deposit in the Museum of St. Germain, where they can be inspected by connoisseurs in antiquarian subjects."

THE LATE ATTEMPTED ASSASSINATION AT BERLIN.—The recent attempt to shoot a clergyman in a Berlin church will not be forgotten. The trial of the would-be assassin has just taken place in Berlin, and has ended by the condemnation of the culprit, who was declared to be of sound mind, to twelve years' labour. Carl Billand is the son of a tailor in a small country town, and is eighteen years old. He was charged with having discharged a tin ball at Dr. Helmrich during service, with the intent to murder him. He pleaded not guilty; inasmuch as "man has no free will, he therefore cannot be guilty." He had done the deed, but thought, for this reason, he had committed no wrong. The young man is described as of only common appearance, and indifferent to his fate. His parents were highly religious people, and he, too, was of a religious turn of mind. While at school he used to copy out sermons, and to read them to his fellow-pupils. When he left school he wanted to become an actor; but his father forced him to read for a schoolmaster's examination, which he did, but without being able to pass. Again he renewed his solicitations for money to enable him to prepare for the stage, and this time the father yielded, frightened by his son's threat to commit suicide. He then led an dissipated and dissipated life that the father withdrew his support, thus forcing him to return home. It was in order to avoid this that he determined to shoot "some clergyman." Many of his previous utterances among them, that "he must become either famous or notorious," or his threat to kill one of the masters at school because he had done him some supposed injustice, show a weak mind and an eccentric and violent disposition.

THE ENDOWED SCHOOLS ACT.

A general meeting of the members of the National Association for the Promotion of Social Science was held on Monday evening, at the rooms, Adam-street, Adelphi, Strand, the chair being occupied by Mr. A. Hobhouse, Q.C., one of the commissioners under the Endowed Schools Act. Mr. Edwin Pears, LL.B., general secretary of the association, read the paper of the evening, the subject of which was "Grade Schools and Scholarships under the Endowed Schools Act." The argument of the paper was that the opportunities of intellectual distinction should be afforded to all classes of youth, no matter what might be their social position. He suggested that the lowest of the secondary education schools, called the third grade schools, for boys whose education was to terminate at fourteen, should receive from the primary schools free, or on payment of a small fee, all boys who could attain a certain educational standard, and that the scholarship of free instruction should be available for two years. The same principle should be adopted regarding the other schools.

On Thursday afternoon a public meeting, called by the requisition of the Mayor, was held in the Gloucester Corn Exchange, to consider the steps to be taken to protect the interests of the city in its general educational endowments. The Mayor presided, and the attendance included Mr. W. P. Price, one of the city members; Mr. J. Curtis Hayward (the county chairman); and the leading citizens. The meeting was practically the result of the county gathering a fortnight ago, and frequent reference was made to that meeting, and also to the comments since made upon it. During the discussion, a remark was made upon the fact that while the endowments of the city very nearly equalled those of the whole county, Gloucester was almost ignored at the last meeting, and there was a strong feeling expressed that the city's possession in regard to its endowments should be confined within itself, especially looking to the fact that the trustees of the Crypt School, the chief endowment, were now making the school adequate to its purpose, and were fully prepared to extend its usefulness as increasing funds permitted. A suggestion was made that the extended scheme should even include a girls' middle-class school. The County Chairman, on behalf of the county trustees, gave explanations with a view of proving that the interests of the county and city was one and the same. Mr. Price uttered his opinion that, from what he knew of the commissioners, he believed they would not be inclined to

interfere unpleasantly in any case in which the endowment was adequately fulfilling its purpose. After a long discussion, resolutions were passed—the first, declaring that it was desirable proper measures should be taken for preserving unimpaired to the inhabitants of Gloucester and its neighbourhood, the benefits of its local school and educational endowments; the second, forming a committee to consider any schemes that might be drawn up under the Act, to watch over and protect the interests of citizens in the matter, and to take such measures as might appear desirable, by conferring with the governing bodies of schools, with a view to propounding modified or alternative schemes.

NATIONAL EDUCATION LEAGUE.

The following is a synopsis of the bill which the Executive Committee of the National Education League have prepared, and which is now in the hands of the draftsman. It is intended that the bill shall be brought into the House of Commons next session:—

1.—SCHOOL DIRECTORS AND SCHOOL BOARDS.

Boroughs and towns locally governed to be formed into school districts. Local governing bodies, if elected by ratepayers, to appoint school boards, partly or wholly from their own bodies, to carry out the Act.

In rural districts, and places where there are no local governing bodies elected by ratepayers, unions or groups of unions to be taken as the areas of school districts, and school boards to be elected by ratepayers in parishes, in the same proportion as guardians of the poor.

Boundaries of school districts to be altered, or new districts created, in counties, by sanction of the Committee of Council, on memorial from inhabitants.

2.—POWERS OF SCHOOL BOARDS.

School boards to see that a sufficient number of efficient schools are provided in their districts. To have compulsory powers for the purchase of school sites. To establish and maintain ordinary day-schools, and, where necessary, certified industrial schools. To enforce the Industrial Schools Act in regard to vagrant children. To make and keep registers of all children of school age in their district; such register to be founded upon the register of births, and to be periodically revised. For these and all other purposes of the Act, school boards to have power to levy rates for education, to be collected by overseers with the poor-rate, on precept of school board.

3.—NATIONAL RATE SCHOOLS.

To be managed by school boards, or by committees appointed by them. To be of various grades, provision being made to enable children to pass from lower to upper grades, but no provision to be made out of the rates for the maintenance of scholars. National rate schools to be free to all.

No creed, catechism, or tenet peculiar to any sect shall be taught in any national rate school; but the school board should have power to grant the use of the school-rooms out of school hours for the giving of religious instruction, provided that no undue preference be given to one or more sects, to the exclusion of others. But the rooms shall not be granted for purposes of religious worship. The school board shall have power to permit the reading of the Scriptures in the schools, provided that no child shall be present at such reading, if his parents or guardians disapprove; that the time for giving such reading be immediately before the commencement or immediately after the ordinary school business and that it be so fixed that no child be thereby in effect excluded, directly or indirectly, from the other advantages which the school affords. All books used in the school must have the approval of the school board.

4.—COMPULSORY ATTENDANCE.

All children to be required to attend school, from six to fourteen years, subject to provisions of Factory Acts. Number of attendances to be fixed by Committee of Council, but not to be less than 200 yearly of two hours and a-half each for full-timers; and of 100 of two and a-half hours each for half-timers.

In rural districts (to be defined by the Committee of Council) attendances to be at such times as may be settled by school boards, with consent of Committee of Council.

Children to be deemed to attend school if they attend (1) a national rate school; (2) any school receiving Government grants; (3) any private school, or private tuition, considered satisfactory by school boards; (4) reformatory school; (5) certified industrial school; (6) or a parish [workhouse] school. Any private school not considered satisfactory to school board to have right of appeal to Committee of Council.

All schools, whether under Government inspection or not, to keep registers of attendance, to be open to inspection by a visitor of the school board, or by the Government inspector of the district.

School board to appoint a school visitor or visitors, to examine attendance-book of national rate schools, and report to school board cases of total omission or irregular attendance.

School board, or committee appointed by the board, to sit at stated times to receive reports and hear complaints; to have power to excuse absence or irregular attendance in cases of sickness, or on such other grounds as may be satisfactory to them.

If the reasons assigned for absence are not satisfactory to school board, the school visitor shall serve upon the parents or guardians the notice A in the schedule of this Act. If, after fourteen days' interval, the order of the board is not obeyed, the school visitor shall serve a second notice, in the form B in the schedule, summoning the parent or guardian to appear before the school board, or a committee appointed by them, to explain the cause of neglect. Such board or committee may dismiss the offender with a caution, or may direct the school visitor to summon him before a justice of the peace for infringement of this Act. On a second summons before the school board, they shall direct a prosecution at petty sessions; such prosecutions to be conducted by the school visitor.

The justices may caution or fine the offender on a first conviction. On a second conviction they shall inflict a

fine (without costs) of not less than 1s., nor more than 5s. On subsequent convictions, such fines may be increased, by addition of 5s., to not more than 20s. The fines to be paid to the school board, to the account of the school fund, and expenses of prosecutions to be defrayed out of such fund. Persons convicted by justices to have right of appeal to quarter sessions.

5.—EXISTING SCHOOLS.

School board to have power to negotiate with trustees and managers of existing schools for purchase and transfer of buildings to school board.

Managers or trustees of existing schools may apply to have their schools converted into national rate schools; and if such conversion is approved, and the managers undertake to fulfil all requirements of the Act, the school board may appoint such managers to be the school committee.

In places where there is sufficient accommodation provided by existing schools receiving Government grants, the school board shall have power to send children, provided the managers are willing to receive such children, and to undertake that no creed, catechism, or tenet peculiar to any sect shall be taught to them, unless the parents or guardians have signed a form desiring that such teaching shall be given. And whenever the board shall send children to the existing schools receiving Government grants (subject to the above-stated provision as to religious teaching), the board shall pay out of the school fund a proportion of the total expense of the school, equivalent to the proportion which the children so sent bear to the total number of scholars, provided that such number in no case exceed one-third of the number of the whole. Schools receiving this payment shall receive the present allowance from Government on the remaining children.

Existing schools under Government inspection, admitting all children free, and arranging their religious teaching in such a manner that it may be at a distinct time, either immediately before or after ordinary school business, and that attendance at such religious teaching shall not be compulsory, and that there shall be no disability for non-attendance, shall receive two-thirds from Government. But any portion not exceeding one-half may be withdrawn if the inspector reports unfavourably.

6.—PROVISION OF FUNDS.

Expenses of school boards to be defrayed in the proportion of one-third by local rate, and two-thirds from the Consolidated Fund. Government grant of two-thirds for maintenance of schools to depend, as in the case of existing schools, upon the results of examination by Government inspectors.

Whenever the inspector appointed by the Committee of Council shall report unfavourably of the condition, management, or efficiency of any national rate-school, the Committee of Council may withhold any portion of the Government grant not exceeding one-half of the whole, until such time as the school shall be placed in a satisfactory condition, and so reported by the inspector. And in such cases the amount withheld shall be provided by the district school board out of the rates for the year, and the school board shall, if necessary, levy an additional rate for this purpose. But if the school board dispute the justice of the report of the inspector, they may demand a second inspection, which shall be conducted by a special inspector, who shall be appointed for such purposes by the Committee of Council, and shall be called the Inspector of Appeals.

Borrowing powers to be conferred upon school boards with consent of her Majesty's Treasury. Accounts to be audited yearly by Government auditor and published.

7.—POWERS OF COMMITTEE OF COUNCIL.

In school districts where no school board is elected within three months after the passing of the Act, the Committee of Council shall appoint a board to act as the School Board.

If the school board of any district fails to provide sufficient school accommodation within a reasonable time, the Committee of Council shall require the school board to provide such accommodation within a specified time, being not less than six months from the date of such precept. If the school board fails to comply, the Committee of Council shall lay before Parliament a minute voiding the election of the school board; and unless this minute is disapproved by Parliament within forty days, the Committee of the Council shall declare the election void, and shall appoint a new board.

8.—MISCELLANEOUS.

Committee of Council to establish and maintain normal schools for the training of teachers for national rate schools. No creed, catechism, or tenets of any sect to be taught in such schools.

Government School Inspectors to assist in carrying out the provisions of the Act; and to report to Committee of Council on the efficiency of every school in their district. Copies of such reports to be furnished to school boards.

Committee of Council to report annually their proceedings under and in reference to the Act.

Mr. Mill, in a letter which was received too late to be read at a recent meeting of the Greenwich branch of the National Education League, says that "the education movement is going forward with a rapidity which justifies the most sanguine hopes, and the two great principles of the League, that elementary education should be compulsory and that State education should be undenominational, are striking root deeply into the mind of the nation." Having held the first opinion for many years, and the last always, Mr. Mill heartily rejoices at the progress both are making towards general recognition.

STATE OF IRELAND.

The anniversary of the shutting of the gates of Derry passed off without disturbance of any kind on Saturday. The crisis was seen to be a serious one. Two parties were pledged in the most positive manner—the one to carry out the usual programme, the other to prevent that programme being carried out. On Friday morning Landy's effigy was raised

to the top of Walker's Pillar, preparatory to the burning process. A telegram has been received and made public to the effect that the authorities would protect the Apprentice Boys in carrying out their usual programme. The excitement increased rather than diminished during the day. A meeting of the Apprentice Boys was held in the evening, at which Mr. William Johnston, M.P., spoke, and recommended them to conduct their celebration in an orderly manner. This advice appears to have been adopted, for the celebration was conducted in the usual manner. The Apprentice Boys, with their band and crimson banner, marched from the Wall to the Cathedral. The sermon, which inculcated peace and loyalty, was preached by the Rev. Thomas Scott. The procession afterwards re-formed and marched through the principal streets, with the band playing and cheering for the Queen at the gates. The Apprentice Boys carried out their full programme, including the burning of the effigy of Lundy at Walker's Pillar. There was not the least disturbance. A counter demonstration took place in the Bogside, or Roman Catholic district, with bands and green flags. They burnt their effigy, a representation of either King William III. or Mr. Johnston of Ballykilbeg. As it did not resemble either personage, it will remain a moot question which of the two it was intended to consign to the flames. The *auto-da-fé* was preceded by a procession, with flags bearing such inscriptions as "God save the Queen," "Tenant-Right," and "Gladstone." There was no seditious emblem, and the display was made with the full sanction of the Protestant party, while the Apprentice Boys were at church. A copious shower of rain fell opportunely at the close of the day, and helped to extinguish the last embers of excitement. About 1,200 military and police were concentrated in the city.

The Independent Orange Association of Ireland on Saturday passed a resolution expressing extreme dissatisfaction with the Grand Orange Lodge of Ireland for expelling Mr. Dalway, M.P., for the course he pursued in the late Antrim election, and condemning the Grand Master of the county Monaghan for approving of the conduct of the electors of Tipperary for returning Rossa.

The residence of Mr. O'Connor, Moorock Lodge, in the King's County, was attacked on Wednesday night by four men. Mrs. O'Connor opened the door, and was detained in the hall by one of the party, while the others went into her bedroom and took two guns. They then dragged Mr. O'Connor outside and cut off his nose. Meantime, an alarm was given at the neighbouring residence of Mr. Bailey. The conduct of the servant, who escaped from the house and conveyed the intelligence of the attack to a neighbouring gentleman, is much praised. Mr. Bailey and his two sons immediately came to the scene, together with a friend, with six loaded weapons; and on the eldest son, Christopher Bailey, jumping the ditch bounding the lawn of Moorock Lodge, he met the seven men. Six ran; he closed on the seventh, shouting to his father that they were there. The ruffian endeavoured to draw his revolver, but Bailey swore he would shoot him if he stirred. On the moment his father came up, and though the fellow had the revolver on his arm, young Bailey tripped him up, and putting his knee on him, took the revolver from him, and carried him up prisoner to the house. The handkerchief that he had round his face to disguise him, was in his pocket. He was made to put it on, and at once Mrs. O'Connor recognised him as one of those who put a pistol to her head, and this he himself admitted to be the case. The police in Ballycumber have him safely in their custody. He says he came from a distance of twelve miles off, and was forced to join the party. It is said that one of the assailants asked Mr. O'Connor, "Are not you Mr. Hornidge?" It is almost certain, therefore, that the ruffians had got the wrong man, a circumstance which of course adds considerably to the wantonness of the attack. Mr. O'Connor is a Roman Catholic, and is neither a landlord nor an agent.

Threatening letters are said to have been sent to the Hon. C. Handcock, County Westmeath, the agent of the Hon. Temple Harris. He is obliged to travel under the protection of two policemen. Mr. Maunsell, of Killmure, and Mr. Gray, of Berrington, are similarly guarded, and it is stated that several other gentlemen have been forced to leave the country owing to intimidation.

A robbery of arms is reported in Clonakely. Three men with blackened faces accosted a farmer outside the town, and wrested from him a gun which he was carrying to get repaired at a gunsmith's shop there, which has been in charge of the police since the Dublin outrages.

The *Limerick Chronicle* gives a shocking account of the circumstances attending the death and burial of a baker named Carroll, who lived at Kilmallock, in Ireland. On the 6th of March, 1867, Carroll was seized by the Fenian leader Dunne, who commanded the attack on the police barrack, and threatened him with death if he did not ask for its surrender; while, on the other hand, the police, when he went to the barrack, threatened to shoot him if he did not retire from its precincts. For two hours poor Carroll was a target for the police and the rebels. At the special commission held afterwards he deposed to these facts, and ever since became an object of detestation to the inhabitants of Kilmallock and the adjoining country. No one would deal with him, he was called a traitor and a spy, and the result of this persecution so preyed on his mind as to throw him into a state of ill health which terminated in his death last week. This hatred followed the unfortunate man to the grave. His coffin had to be guarded by a body of the Irish Constabulary with loaded rifles, from his residence to

the graveyard, against a rabble hooting, shouting, and using the most horrible imprecations and expressions of contempt for the remains of the deceased. His friends and relatives were afraid to attend the funeral; his wife and brother, with the clergy and police, formed the procession at the burial. No one would even dig the grave, and the task had to be performed by Carroll's brother, who, with the assistance of one or two of the constabulary, had also to throw in the earth over the coffin after the burial service had been read.

The Rev. Mr. Ryan, the priest who described the "tumbling" of landlords on the Tipperary hustings, has been suspended. The Bishop of Waterford has also suspended the Rev. W. Mooney for writing a threatening letter to Colonel Charteris's agent.

At the North Dublin Union a Conservative guardian has moved, and another Conservative seconded, a resolution, which passed unanimously, to the effect "that absenteeism being the giant evil of this country, the board of guardians of this union do call upon the Prime Minister of England to grant a Royal residence and a national Parliament, as the only legitimate remedy for the pauperism and widespread disaffection which exists; that the said board protests against the suspension of the Constitution, or the return to the hateful system of governing Ireland by setting one class against the other, and the substitution of Acts of Parliament for the material benefits to which she is entitled; and that a copy of this resolution be forwarded to the various Poor-laws unions, with a view to united action and hearty co-operation." Sir George Preston, a third Conservative, "thought that absenteeism and the legislative union had proved the giant evils of the country."

Dean O'Brien (Roman Catholic), of Limerick, has promoted a movement for obtaining exclusively clerical signatures to a petition for the release of the Fenian prisoners. The document runs thus:—

We, the undersigned Roman Catholic clergymen in Ireland and Great Britain, after mature consideration, feel called upon to declare that humanity and sound policy urgently demand the liberation of the prisoners now undergoing sentence for political offences. A thorough knowledge of our flocks enables us to assure the Government that such an act of clemency will be received by the Irish people as a confirmation of the hope that an era of grace and justice has been inaugurated, and will tend to the consolidation and preservation of peace and order in the country.

The *Freeman's Journal* publishes a list of six hundred names of parish priests and curates which have been attached to this "declaration." Letters, however, have appeared from the Rev. P. Conway, P.P., of Headport, and the Rev. James Hughes, of Carrickmacross, arguing against such a movement as not possessing "the faintest chance of success." Mr. Conway says:—"Nor can I comprehend why the Government is more likely to give to-day to the priests of Ireland that which it but yesterday refused to the all but unanimous request of a nation." Mr. Hughes thinks "that an appeal, such as Dean O'Brien suggests, the present time and circumstances being duly considered, would not only be impolitic and useless, but highly calculated to embarrass the Minister, and pave with increased difficulties the way of the greatest friend of Ireland that probably England has ever produced."

The Government has ordered the clerks of unions and poor-rate collectors in Ireland to fill up returns showing with great particularity the tenures by which farms are held in each district. The *Civilian* understands that "some difficulty has been found in obtaining the required information from many landowners and agents. As far as can be estimated from returns which we have seen, we believe that about four-fifths of the agricultural holdings are simple tenancies-at-will."

The *Times* Dublin correspondent, writing on Monday, says:—"Troops continue to be moved about the country with great activity, and military arrangements are made with as much vigilance and care as if a campaign were expected. The sessions court-houses and the workhouses in some places are used as barracks. Four companies of the 81st are now quartered in the town of Tipperary. One-half the force is stationed in the court-house, and a singular spectacle was exhibited when the magistrates attended on Thursday. The uniforms and accoutrements were strewn over the galleries, and the soldiers mingled with the motley throng which stood before the bench. Arrangements have been made for quartering a troop of cavalry, and small detachments of the Royal Engineers and of the Commissariat service are posted in the town. Lord Strathnairn is at present on his tour of inspection in the south, and has personally examined the arrangements in Tipperary and Waterford."

The steamers lately arriving from Liverpool at Queenstown have been closely searched for arms.

The O'Donoghue has written a very sensible and temperate letter to the *Times* on the present condition of Ireland. He starts with the assertion that the House of Commons is now free from territorial prejudices, and is neither anti-Scottish nor anti-Irish. This, therefore, is the time for the Irish people to co-operate with the Liberal party for a redress of real grievances by constitutional means. The O'Donoghue says:—

As if to illustrate the perversity of human nature, this is the precise time which some men have selected to counsel the Irish people to abandon constitutional action and practically to become a nation of conspirators. We are to exhume old wrongs, to inhale afresh the spirit of revenge, and steel our hearts against the advance of friendship. We are to forewear all good that has not been baptized in blood; we are to retire into the recesses of our hearts, and there resolve to do something or other at some indefinite period. Till then the sun of progress must stand still.

THE OVEREND AND GURNEY PROSECUTION.

The trial of the directors of Overend, Gurney, and Co. (Limited), was resumed at the Guildhall, before the Lord Chief Justice and a special jury, on Wednesday, and has been going on ever since. On Thursday formal proof was given of the bankruptcy of many of the persons, whose debts to the old firm, amounting to about 4,000,000*l.*, had been transferred by the partners to the new company. The principal witness was Mr. Oswald Howell, the accountant, who was employed by the shareholders to make a thorough investigation of the books. According to his evidence the old firm divided the enormous sum of 360,000*l.* as profits in 1859; in the previous year, 240,000*l.*; and in 1860 the profits were 266,000*l.* The witness went very minutely into the accounts.

On Friday the evidence of Mr. Harding, the official liquidator, was continued at some length. He expressed his opinion that from the state of the accounts the old firm would have paid a dividend of more than 10*s.* in the pound in June, 1866, if they had gone into the Bankruptcy Court, instead of transferring the business to the company. Between the 31st December, 1865, and the 10th May, 1866, the date of the suspension, the sum of 2,583,000*l.* was withdrawn by depositors, and of this amount more than a million was taken out during the last ten days that the doors remained open. Mr. Turquand, joint-liquidator with Mr. Harding, was afterwards called.

On Saturday, Mr. Harding, the official liquidator, handed in a statement of the annual profits made by the old firm from 1861 to 1860, both years inclusive. During that period the partners divided 1,468,000*l.*, or an average annual profit of 146,000*l.*, whilst a further sum of 356,000*l.* was carried to the reserve fund, in order to meet bad and doubtful debts. In only one of these years was any heavy bad debt encountered, and that was in 1853, when, although profit to the extent of 212,000*l.* was made, the firm lost 219,000*l.*, through the Davidson and Gordon frauds. Mr. Mellish made an appeal to the Lord Chief Justice to withdraw the case of Mr. Barclay from the consideration of the jury, the learned counsel contending that the evidence was insufficient to sustain the case for the prosecution. His lordship, however, held that it was for the jury, and not for the judge, to say whether Mr. Barclay had been guilty of fraud.

Dr. Kenealy then proceeded to sum up the case for the prosecution, and continued his speech on Monday. In the course of his speech, he maintained that the entire loss of their private property entitled the defendants to no credit or thanks, because it had virtually gone when they proposed to sell the business to the new company. According to Mr. Harding's estimate, they divided profits from 1851 to 1860 inclusive, to the total amount of 1,468,000*l.*; while from 1860 to 1865 they divided nothing, but carried money to the reserve fund. His (the learned counsel's) view of the matter was, that if the 1,468,000*l.* had also been placed to the reserve fund instead of being withdrawn from the business, the firm would still have been insolvent. The annual loss for the fifteen years was really 40,857*l.*

The Lord Chief Justice said Mr. Harding's evidence was to the effect that the losses did not begin until about 1860. The defendants, although they made large profits in the previous ten years, could not be expected to hold them back in anticipation of losses which might occur in subsequent years, or in another generation.

Dr. Kenealy: But when they knew that on an average of the fifteen years they had lost annually 40,857*l.* they were not justified in inducing the public to subscribe 6,000,000*l.*

The Lord Chief Justice: As this is a criminal proceeding, I cannot allow you to say that they lost that sum annually for fifteen years when the evidence shows that the losses only extended over the last five years before the transfer.

Dr. Kenealy then dealt separately with the case against the different defendants, and pointed out what he conceived to be the degree of guilt of each. The two Gurneys and Mr. Birkbeck were early acquainted with the real condition of the firm, and that Mr. Barclay had a guilty knowledge and complicity with them was proved by the third deed, into which he entered with a view to his own protection, and which recited the second deed, which had been withheld from the Stock Exchange and the public. Dr. Kenealy, after some further remarks, in conclusion apologised to the jury for the imperfect and lengthy character of his address, on the ground that he was only instructed on the Friday before the trial, and said that if they entertained any reasonable doubt of the guilt of the defendants, no one would more readily than himself give them the benefit of it.

The Solicitor-General then opened the defence on behalf of the Messrs. Gurney and Mr. Birkbeck. He said that, although there might be a difference in the motives and some unlikeness in the position of some of the defendants compared with others, yet to a great extent there was a common knowledge and, he ventured to assert, a common innocence, in all. His clients for some years had lived in an atmosphere of calumny and misrepresentation, and so strong and untiring had been the efforts of those opposed to them that there was scarcely a fact connected with the case but was seen through clouds of mist and prejudice, enough to disturb the sight and judgment of the calmest and justest man on earth. Dr. Kenealy opened the case with an invective and extravagance of language for which, according to his experience of criminal prosecutions, he knew of no parallel. He

said no such case of gigantic fraud had ever come before the public since the South Sea scheme; that the defendants, with a cold-blooded determination, juggled 3,000,000*l.* out of the pockets of the public; and, that although they might have some sympathy for gamblers, they could have nothing but scorn for the defendants. Those were, perhaps, not the choicest flowers of rhetoric, but with a garland of them, while executing a kind of war dance of exultation, his learned friend decorated his victims as he led them to the sacrifice.

Yesterday the Solicitor-General continued his address. He said a strong prejudice had been excited against the defendants by the statement of Mr. Howell that he could not find any balance-sheet of the old firm, whereas he was obliged to admit on being shown the books that balance-sheets were regularly entered in them. Dr. Kenaly had also misled the jury when he represented that the sum of 1,082,000*l.* in the "suspense and guarantee" account, which he persisted in calling the "rotten account," was transferred by the old firm as cash to the new company, although they knew that it was almost worthless. No doubt it was this enormous "lock-up" of capital which destroyed the new company and brought the defendants here, but it never was actually or intended to be transferred, and both Mr. Harding and Mr. Turquand vouched for the accuracy of the estimate which placed the value of this account at 1,082,000*l.* With regard to the business of Overend and Gurney, he contended that so far from being rotten, its earning power was proved to be 180,000*l.* or 190,000*l.* a year, and the guarantee they gave to the new company was shown to be perfectly sufficient at the time, though it produced subsequently a smaller sum, owing to the difficulty of realisation at adequate prices. The deeds, again, were perfectly fair and regular, the one transferring the money dealing and bill-broking business, and the second or alleged "secret" deed pointing that the business excepted in the first should be dealt with by Overend and Gurney, and entirely at their responsibility, under the direction of the new company. Unless Mr. Jones had told an abominable falsehood, he had explained that their drawing up by counsel, and the transmission of the first copy to the Stock Exchange, was done perfectly bona fide, and with no intention to conceal the actual state of things from any body or deceive the public. From beginning to end all the conduct of his clients had been that of honourable men. They embarked their whole substance in the concern, and were entirely ruined by it. They knew at the time of the transfer that they would not gain a shilling or relieve themselves of a shilling unless the new company was successful, and therefore they had a deep interest in its going on. They had been the victims of circumstances over which they had no control. The company came out at a very unfavourable time, and the Bank rate of discount, which was then 3*1*/₂ per cent, gradually rose, until at the collapse it was 8 per cent, and transactions by the company must have been done at a higher figure. There could be no doubt that when it got abroad that the Gurneys were selling their estates a prejudicial effect was produced on the company, and the subsequent crash, from the enormous transactions and the millions involved, caused a widespread desolation, which brought down the value of everything in the market, and made private estates most difficult of realisation. With these observations he would leave the case of Messrs. Gurney and Mr. Birkbeck in the hands of the jury. They were told that on this issue millions depended. It was absolutely incorrect: not a shilling, not a farthing, could be extracted from his clients. They were ruined men in the world, and no worse could be done to them than had been done already. But the issue was of another kind—one of the deepest and most painful interest; and that was the honour, happiness, and peace of mind of these gentlemen and their families for the rest of their lives. Let the jury judge the defendants as they would like to be judged themselves. If they did so, they would be contented. He felt quite sure they would do so, and he left his clients with confidence to the truth and the honour of the jury. (Considerable applause.)

His Lordship said if this was repeated he would clear the part of the court from which it came. He was not surprised that so fine a speech should produce emotion, but it should not be manifested in that shape.

Mr. Mellish, on the part of Mr. Barclay, then addressed the jury. The chief ground of his defence was that his client did not become a director until the last moment; that the Gurneys appeared to have been anxious to get a gentleman of position and wealth, and succeeded in inducing him to join; that, assuming they knew the firm was in a rotten state, it was in the highest degree improbable they communicated it to him, and that it was still more improbable, if they did, that he would have consented to his name being placed on the prospectus, and subscribed 1,000 shares with a liability of 50,000*l.*, when 200 shares was a qualification for a director. It was very unlikely that a man of his means would have taken so large a number of shares, and retained them until the stoppage, when he could at one time have sold them at a high premium, unless he believed that it was a sound speculation.

Subsequently, Sir J. Karslake addressed the jury in the interests of Mr. Gordon, and Mr. Giffard in defence of Mr. Rennie. The Lord Chief Justice will sum up the case to-day.

The name "Queen Victoria-street" is to be applied to the new line of street from the Thames Embankment to the Mansion-house.

THE RECENT STORMS AND FLOODS.

Reports of the damage done by the recent gales continue to come in. A melancholy affair occurred on Thursday night off Sheerness. During the gale the waves dashed into a barge lying off Grain Spit with such fury as to put out the cabin fire, and endanger the sinking of the barge. The master, Charles Chapman, who had his sister and five children on board, determined to get into a small boat. They did so, and the whole of the children were drowned. Chapman and his sister were saved by the smack Emblem. The children drowned were—Charles, aged thirteen; Charles Albert, aged ten; Alice, aged eight; Alfred, aged five; and James, aged three years. The mother of these children was drowned in August, 1868. Aldershot Camp suffered a great deal. In the west the storm was very severe. Whilst the performance of Haydn's "Creation" was commencing in the New Victoria Hall, Exeter, on Thursday evening, a heavy slate was blown through the roof and fell in the vacant space in front of the reserved seats. No one was hurt; but other signs of insecurity induced the audience to make a rush to the doors. Judging from the information furnished at Lloyd's, the list of shipwrecks is very heavy. A large number of vessels are already known to have been lost. A brig foundered near Withernsea, and all hands are supposed to have perished. About fifty vessels have put into port with bulwarks washed away and decks swept, and there have also been numerous collisions, one of which resulted in loss of life. The heavy and continuous rain of the last few days has considerably swollen the rivers in Yorkshire, and on Saturday, at Wakefield, and other places on the Calder, the floods caused great anxiety. In some cases furniture and the contents of warehouses were removed, but, fortunately, very little damage is reported beyond the flooding of low-lying lands. In the Midland district the Trent, Derwent, and other rivers overflowed their banks, and great tracts of land are submerged. At Nottingham, on Monday afternoon, the water continued to rise, and had reached nearly the height of the flood of 1852—the highest inundation for many years. Oxford is all but surrounded with water.

DEATH OF THE WELSH FASTING GIRL.

The Welsh fasting girl is dead. After having been subjected to the strictest surveillance for eight days the unfortunate little creature expired on Friday afternoon in the presence of the four nurses who had been sent from Guy's Hospital to watch her. The girl's last hours were marked by delirium, and she died without throwing any light upon the mystery by which her life has so long been surrounded.

A meeting of the committee appointed to watch Sarah Jacobs was held at Carmarthen on Saturday. The nurses were examined, and gave in as a report a diary which had been kept from the time they took charge of the girl till her death. For the first five days she was cheerful and slept well, sleeping the greater part of the time. She had a brief fainting fit on the sixth day, and her voice was not at all strong, having become weaker. On the seventh she was very restless, and had no sleep. Her feet being very cold, flannels were heated and wrapped round them. About three o'clock in the afternoon of the same day she was very cold, and could not get warm. Her father asked that her young sister should be put in the bed beside her, and this was done. The nurses then thought the girl was dying, and told the father and mother they might go near the bed, but they still watched to see that they gave her nothing. On Friday, the eighth day, the girl was very restless, but quieter than during the night. She died at three in the afternoon. Dr. Davis said he had cautioned the father of the condition of the girl on Friday, and offered to take away the watchers, but the father refused to give her food. Some time afterwards, however, he said that if the doctor wished to be persuaded that the girl could swallow he might offer her something; but it was then too late to do so. A post-mortem examination was to be made.

The inquest on the body of Sarah Jacobs, the "Welsh fasting girl," was opened at Carmarthen yesterday. The main feature in the day's proceedings was the evidence of Mr. Thomas and Mr. Phillips, the surgeons who made the post-mortem examination. They stated that the body of the girl was plump and well formed. No indications of paralysis of the brain. No obstruction to the alimentary canal. The stomach contained three teaspoonfuls of semi-gelatinous substances. The small intestines were empty; but in the colon and rectum half a pound of hard excrement was found. No malformation anywhere. Body free from disease. It was believed that the deceased had been afflicted with hysteria. Mr. Phillips said there was a large hollow under the girl's left arm capable of secreting a half-pint bottle. Mr. Davis, surgeon, deposed to Sarah Jacobs having been in a fit for the period of one month in 1867; it was then difficult to tell whether she was dead or alive. The inquest was adjourned to Thursday.

A fir tree, 139 feet high and seventy-one inches in diameter, has recently been felled in the woods belonging to the family of Zichy, at Arwa, in Hungary. It has been taken to Hamburg to be formed into a mast.

Court, Official, and Personal News.

Her Majesty, accompanied by Princesses Louise and Beatrice, left Windsor Castle on Saturday for Osborne, there to pass the Christmas. Prince Leopold preceded the Queen on Friday.

The Queen has sent twenty brace of pheasants to each of the chief London hospitals.

On Sunday the Princess of Wales was churched at the Chapel Royal, St. James's.

The Prince of Wales, who has been passing a few days at Sandringham, is expected to return to London to-day.

The last of the Cabinet Councils for the present was held on Friday. Mr. Gladstone was unable to be present at Thursday's meeting owing to a severe cold, and Friday's Council was held at his private residence.

The Premier, who is much better, has joined his family at Hawarden Castle, Flintshire, and the Lord Chancellor and Mr. Childers are the only Ministers in town.

The *Echo* has reason to believe that the general scope of the Irish Land Bill was fully agreed upon at the Cabinet Council held on Friday at Mr. Gladstone's house, and that it will regulate the relations of landlord and tenant, taking no means to establish a peasant proprietary or to enforce the granting of leases.

The Secretary of State for War will propose to the House of Commons an increase of the capitation grant to the Volunteers.

The *Athenaeum* says:—"It is now certain that the Government will introduce a new Educational Bill."

The reports respecting the health of the Duchess of Argyll continue more favourable, and there is some hope of her recovery.

The Archbishop of Canterbury is stated to be gaining strength daily. His medical attendants are satisfied that the progress towards recovery should be gradual.

Lord Derby's friends say he will not take any leading part in the political warfare of next session.

Mr. Bright has appointed Mr. E. Stanley Jones, son of the late Mr. Ernest Jones, to a temporary clerkship in the Register-General of Seamen's Office.

We have reason to believe (says the *Full Mail Gazette*) that the proposal to issue a halfpenny postage-stamp, which is at present the subject of correspondence between the Post Office and the Treasury, is meeting with much opposition in both departments.

It is stated in the military news of the *Times* that rumour points to the following reductions of the army in the next estimates:—In the Royal Artillery, officers of each battery on home service to be reduced to four; two brigades to be reduced; the brigades on duty at Malta and Gibraltar to be replaced by Royal Marines. In the line, each battalion to be reduced two companies, and the whole of the depots to disappear, with the exception of the one at Chatham; and the 3rd West India Regiment is to be struck out of the estimates.

The *Morning Herald* prints the following announcement in conspicuous type:—"We are enabled to state that there is no foundation whatever for the rumour that Lord Cairns has left England on account of his health. Lord Cairns, who has proceeded with Lady Cairns and his family to Mentone, is perfectly well, and intends returning to be present at the meeting of Parliament, and will receive at dinner on the previous evening the leading members of the Conservative party in the House of Lords. It is well known that Lord Cairns purposes relinquishing the office, which he only accepted provisionally, of leader of the party in the House of Lords, inasmuch as he has found it incompatible with that which he conceives to be his first duty, assisting in the judicial business of the House and of the Privy Council."

A report current a day or two that Sir Stafford Northcote had been drowned through the upsetting of a yacht named the *Deerhound*, is happily a pure invention. The *Deerhound* arrived at Malta on the 14th inst., and letters were received on Monday from Sir Stafford, who is safe and well in Paris.

It is stated that Lord Napier of Magdala is to be allowed a full year to recruit his health, and that then he will succeed to the Indian command.

Scotland has just lost her premier Earl, by the death of Lord Crawford, who sat in the House of Lords as Baron Wigan. The deceased peer belonged to an ancient Scottish family, the peerage dating from 1398. He was a Conservative, and had attained the ripe age of eighty-six years. He is succeeded by his son, Lord Lindsay.

It is stated that the appointment to all first commissions (ensigncies, &c.) in the army has been stopped at the Horse Guards by an order of Government.

Mr. Harvey Lewis, in reply to an inquiry addressed to him by the vestry clerk of St. Pancras, has stated in a letter from Paris that it is his intention to be present in the House of Commons during next session.

Her Majesty's ship *Monarch*, with her consort the United States ship *Plymouth*, left Portsmouth yesterday morning with the body of the late Mr. Peabody.

It is rumoured that a new weekly paper is in contemplation at Manchester, to be entitled the *Home*, of which Miss Lydia Becker, the advocate of giving Parliamentary suffrage to women, is to be the editor. Women are to be employed as compositors, and are to use the American type-setting machine, by which it is estimated that the work will be done at about one-third the present prices.

Miscellaneous News.

THE CHRISTMAS HOLIDAYS.—As Christmas Day this year occurs on a Saturday, the succeeding holiday will practically fall on the 27th instant (Monday) and not, as usual, on the 26th. The confirmed disposition of the public to keep that holiday is sufficiently known, and all the leading wholesale and retail houses in the metropolis have announced their intention to suspend business on Monday next.

THE BRILLIANT METEOR observed in Scotland on Sunday week was also seen in Herts by Mr. Wilbraham Taylor. "It appeared (he says) like the light of an express train passing rapidly above the line of a hedge in a perfectly horizontal direction, with a clear space of sky between it and the hedge. For twenty or thirty seconds it seemed to retain or even increase its brilliancy, and then suddenly to go out. I never saw a more brilliant meteor."

COLUMBIA MARKET.—It is stated that the Artisan and Labourer's Dwellings Company (Sir Sydney Waterlow, chairman) are in treaty with Miss Burdett Coutts for a long lease of a portion of her vacant land, outside the market, and near Shoreditch parish church, with a view to erecting buildings of a cost value of 20,000*l.*, to be completed by the close of the year 1870. As already announced, it has been decided, early in the ensuing year, to convert a large portion of this market into a wholesale fish mart.

A LICENSING CASE.—Mr. Bruce, the stipendiary magistrate of Leeds, has given judgment in a licensing case of some importance. Mr. J. Swithenbank, brewer, was charged with selling beer off his premises without a licence from the justices, in accordance with the act of last session. He relied, however, on an act of George IV., which allowed brewers to sell their own beer by retail for consumption off the premises on an excise licence. Mr. Bruce admitted that this defence was good, as the act of George IV. had neither been cited nor repealed in the Wine and Beer-house Act of 1869.

THE CASE OF ESTHER LYONS.—Lord Justice Giffard had before him on Friday the case of Esther Lyons, the Jewish convert. Mr. J. Napier Higgins, on behalf of the father of this young woman, appealed against the injunction recently granted by Vice-Chancellor James restraining her father from attempting to obtain possession of her otherwise than by persuasion. Lord Justice Giffard said he had not the least doubt that the Vice-Chancellor had made a right order. The Vice-Chancellor had had an opportunity of seeing the young lady herself, and he was quite satisfied that she had *bona fide* become a convert to Christianity. She had been baptized in the Christian religion. What were the facts? She left her father's house in March, 1868; she would be twenty in February next; she was, as appeared by affidavit, of a most nervous temperament, and to compel her to return to her father's house would be most prejudicial to her health; but the Vice-Chancellor said he would not deprive the father of his right to see his child, and, therefore, he required her guardians to enter into an undertaking to allow her father to see her at any time he chose to apply to see her. The Vice-Chancellor's order must, therefore, be affirmed.

WAKEFIELD MODEL PRISON.—The annual report of the Howard Association mentions that amongst the prisons lately visited by the secretary is that of Wakefield, the admirable model of discipline afforded by which is comparatively little known. It is the only British prison which, by the use of steam-power and machinery, approximates in its nature the large manufacturing prisons of the United States and the Continent, where the industrial capacities of the inmates are called out to such an extent as, in addition to rendering the prisoners thoroughly practised workmen, secures also the not unimportant object of largely relieving the pockets of honest ratepayers. During four years (1865-68) the purchases of trade material for Wakefield Gaol were 32,794*l.*; the sales (chiefly mate), 47,413*l.*; net profits, after deducting commissions, &c., 7,783*l.*; stock in hand, 16,888*l.* Average number of workers, 1,007. Average earnings, 7*l.* 14*s.* per annum. The Governor (Captain Armytage) remarked to Mr. Tallack, "If we did not make mate, we could turn our machinery and labour just as well to other purposes, as, for instance, to the manufacture of steam-engines." Such industrial occupation is most valuable. Why should not idle, vicious, unskilful criminals be rendered industrious and self-supporting? The competition with outside workers is at the worst very little (a few pence or farthings per individual), and the advantages gained to both prisoners and ratepayers incomparably counterbalance it. The treadmill is retained at Wakefield as a useful resort to fall back upon for intractable prisoners. As such, and such only, it is valuable.

SUNDAY TRADING.—At the Marylebone Police-court on Thursday a confectioner in Westbourne-grove and three other tradesmen were summoned by the secretary to the Society for Enforcing the Observance of the Lord's Day for Sunday trading, in contravention of the Act of Charles II. Mr. Mansfield said it was clearly not the intention of the Legislature or of the Executive that proceedings should be taken under circumstances like the present, in which the defendants were not charged with creating any special nuisance. If it were otherwise the police would receive instructions from their superiors to conduct these prosecutions. If any serious nuisance had arisen from Sunday trading, the inhabitants of the locality would no doubt

have made complaints to the authorities. They had not done so, and he thought it was to be regretted that private persons should attempt to enforce a statute which might very easily be turned to an instrument of extortion and oppression. In the present cases the Act had been distinctly violated, and as it remained unrepealed he should be obliged to inflict some penalty. He therefore fined the defendants in the sum of one penny each, but would not allow the prosecutor his costs.

THE WELSH POLITICAL EVICTIONS.—A preliminary meeting of Welshmen resident in London was held on Monday evening at the Freemasons' Tavern, for the purpose of organising a London movement in support of the conference recently held in Aberystwith, for the protection of tenants who had been evicted by their landlords after the recent general election for having voted according to their political convictions. The meeting was attended by Mr. W. Williams, M.P., who presided, and several other gentlemen connected with the Principality. Mr. David Evans, after explaining what had already taken place in Wales, said that the object of the meeting was to induce Welshmen in London to assist their suffering brethren in the Principality. What he proposed was to appoint a committee and a treasurer, and to solicit subscriptions. Whether they should call a public meeting, or send out circulars, would be a subject for future consideration. The chairman said he had mooted the question amongst many Welsh friends resident in London, but he had found them generally speaking rather sceptical as to the extent of the alleged oppression. In order to convince such sceptics he thought that a succinct and reliable statement of facts should be prepared and circulated. He had certainly no doubt but that considerable harshness had been exercised in various places since the last general election, although in Denbighshire, with which he was most closely connected, the instances were exceedingly rare. What he thought was, that they should avoid general and sweeping denunciations, and rely only on carefully authenticated facts. Mr. B. T. Williams had no doubt but that political terrorism was one of the great evils of Wales. Up to the time of the late general election the Welsh farmers had no thought of opposing their landlords, but at that election a question was raised which they thoroughly understood, and in which they took a deep interest, and they had therefore voted in opposition to their landlords. The result had been the great number of political evictions which that meeting now met to complain of. Mr. Thomas suggested that the statements of the Welsh papers *pro* and *con* should be carefully collated, and a summary prepared relative to the evictions for circulation in London. The proceedings terminated with a resolution appointing a committee and treasurer, and another thanking Mr. Evans and the chairman for initiating the movement. The Rev. W. Rees, D.D., Liverpool, has issued a circular letter to all the Dissenting ministers and congregations of Wales, in which he makes an appeal on behalf of the sufferers, to whom he considers a national debt is owing. He combats the objections advanced concerning a Sunday collection on the score that this work is one of mercy. This circular has been endorsed by the most influential ministers belonging to the Calvinistic Methodist, Baptist, and Independent communities.

HOME FOR LITTLE BOYS.—The half-yearly election of children to the benefits of this admirable institution was held on Saturday, at the London Tavern. Ten boys were elected out of a list of fifty-two candidates, all of a deserving character. At the close of the poll, Sir Joseph Causton, alderman and sheriff, took the chair, and referred to the laudable objects of the institution, and the large amount of good it yearly accomplishes. The object of the home is to feed, clothe, educate, and train to industrial work, homeless and destitute little boys, and those in danger of falling into crime, whether orphans or not. It was designed to meet the pressing want of a home for some of the thousands of little destitute fellows under ten years of age who were too young for the various refuges, and too poor for the orphan asylums, but who all the more needed such a friendly shelter. The home was first commenced at Tottenham in 1864, and beginning with fourteen boys, the number soon rose to ninety, the utmost that could then be accommodated, while many most deserving cases were pressing for admission. The committee then resolved to erect new buildings, so as to receive a much larger number. And remembering that the great want of those little boys was a home, it was determined, instead of having one immense building, to erect a number of separate and detached houses or cottages, so that the boys might be divided into families. Each family consists of thirty boys, under the care of a man and his wife, as the father and mother of the family. The man goes out to work with the boys in the workshop or the field; and the wife stays at home to attend to the domestic duties, being assisted by some of the elder boys in scrubbing, washing, cooking, &c., for it is a principle of the home that as early as possible the boys shall be taught the use of their hands, and how to earn their own living. Seven homes, each designed for a family of thirty boys, are already occupied. The original plan was to provide for 300 boys, and it is hoped that this may ere long be accomplished. At the present time 215 little boys are safely housed in the seven homes, including some additional paid cases. That day's election raised the number of inmates to 235. The eighth house, the gift of generous friends, is nearly completed, and will be ready to be opened at Christmas; and a ninth has been promised by another benevolent lady, which it is hoped may be erected next spring. He found that, in addition to the usual mode of election,

the advantages of the institution can be secured to a child by the payment of five shillings weekly. When the payment cannot be made for the whole time, the boy can be placed on the list for election, and as soon as elected is kept free. He found that upon the annual subscriptions the regular income of the institution mainly depended, and that the committee were most desirous to be in a position in which they could reckon upon a certain fixed sum each year. On the motion of Mr. W. H. Willans (the treasurer of the institution), seconded by the Rev. H. M'Sorley, a vote of thanks was passed to the chairman for presiding. It was stated by Mr. Willans that Sir Joseph had become an annual subscriber for five guineas.

Postscript.

Wednesday, December 22nd, 1869.

CONSECRATION OF THREE BISHOPS.—In Westminster Abbey, yesterday, Dr. Temple was consecrated to the See of Exeter, Lord Arthur Hervey to that of Bath and Wells, and Dr. W. H. Stirling to a Bishopric in the Falkland Islands. Written protests against Dr. Temple's consecration had been sent in by the Bishops of Gloucester, Hereford, Lichfield, and Lincoln, and the Bishops of Bangor, Llandaff, Peterborough, and Rochester had in a less formal manner signified their dissent from the proceedings. The prelates who performed the ceremony, acting under a commission from the Primate, were the Bishops of London, St. David's, Worcester, and Ely, and before the consecration was proceeded with, Dr. Jackson delivered judgment, rejecting the request which had been made for delay. The right rev. prelate held that Dr. Temple's election to the See of Exeter having been duly confirmed, the Archbishop was bound to proceed with the consecration. No one would have more rejoiced than his lordship had Dr. Temple thought fit to make such a declaration as had been often asked for, but delay would be useless, and there was no alternative but to obey the royal mandate.

SUFFRAGAN BISHOPS.—The Government have consented to the request of the Archbishop of Canterbury for the appointment of a suffragan. The Archbishop is anxious it should be known that this application has been made quite independently of his present illness, and that no further step will be taken for several months, in order to ascertain whether his Grace's recovery is as complete as there is now every reason to hope.—*Times*.

THE POLITICAL EVICTION OF WELSH TENANTS.—A large and enthusiastic meeting of the Welsh Reform Association was held at the Concert Hall, Liverpool, last night, to express sympathy with the Welsh tenants evicted for political principles at the last general election. Among the speakers were Mr. E. M. Richards, M.P., Mr. Henry Richard, M.P., Sergeant Simon, M.P., Captain Jones Parry, M.P., William Rathbone, M.P., and the Right Hon. W. N. Massey; Mr. John Roberts, of Liverpool, in the chair. Resolutions were passed expressing sympathy with the evicted tenants, and advocating the ballot as the only remedy. A collection was made for the evicted tenants. Some of the speeches were in Welsh.

LATEST FOREIGN NEWS.

The death of M. Delangle, late Minister of Justice in France, is announced in a Paris telegram.

The *France* of this evening contains the following:—"On the conclusion of the verification of the elections the Emperor will officially accept the resignation of the Ministers, and will officially entrust M. Ollivier with the formation of a new Cabinet."

According to a Vienna telegram, no European Power has either made or received any proposal for disarmament.

The third general congregation of the Ecumenical Council was held at Rome yesterday. The election of fourteen out of the twenty-four ecclesiastics who are to compose the committee on matters of faith is notified. The principal members are the Archbishops of Cambray, Utrecht, Posen, Malines, Baltimore, and Westminster; the Bishops of Poitiers, Jaen, Sion, and Paderbour; the Primate of Hungary, and the Armenian Patriarch. The Assembly has elected twenty-four members as a committee on questions connected with discipline. The Apostolic Bull "Sedis," dated the 12th of October, which, out of consideration for the spirit of the age, reduces the number of cases reserved for ecclesiastical censure, was promulgated to-day.

The Spanish gunboats sailed on Sunday and Monday from New York; it is supposed that they have gone to Cuba.

MARK-LANE.—THIS DAY.

With steadier reports from the provinces, and with a continuance of the operations on continental account off coast, firmness has been the feature of the grain trade to day; and, notwithstanding that the business doing has not been extensive, the quotations have been well maintained. The show of English wheat has been moderate. The tone of the market has been steady, and full prices have been realised; but the demand has not been active. There has been a good show of foreign wheat on the stands. The inquiry has been moderately active, at about late rates. Moderate supplies of barley have been on offer. Maltng produce has sold freely at full prices, but secondary qualities have been difficult to move. Malt was inactive, at previous quotations. The show of oats was good. There has been a fair inquiry, at Monday's prices. Beans have changed hands quietly, and peas have met a slow sale. The flour market has been inactive, at last week's prices. Maize has been in moderate request, on former terms.

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The Nonconformist.

WEDNESDAY, DECEMBER 23, 1869.

SUMMARY.

THE Prime Minister and his colleagues have suspended their Cabinet Councils till the middle of January. It is said that they have settled once for all the bases of their Irish Land Bill, and that they are in entire agreement on the subject. According to one rumour it will be a measure of the simplest character—providing only for a proper adjustment of the relations of landlord and tenant, but the Ministers who kept their own counsels last year are not likely prematurely to divulge their policy now. If, as appears from the recent returns, four-fifths of the agricultural holdings in Ireland are simply tenancies-at-will, the Ministerial Bill, whatever form it may take, must inevitably be, as is no doubt intended, far-reaching in its results. Mr. Gladstone is not likely to disregard the drift of opinion on this question, when so moderate a politician as Mr. Ohas. Buxton tells the Government "that no settlement of the land question is possible unless you give the people a part, at any rate, of that on which their hearts are set—namely, security in their holdings." We may presume therefore that such a concession will be both inevitable and practicable.

Meanwhile the Government are firmly and impartially upholding order in Ireland. In consequence of their precautionary measures, the Orange celebration at Derry on Saturday passed off without the slightest disturbance, and the presence of a large body of troops in the country, which scour the disaffected districts, has had a salutary effect. It is something now-a-days for a week to have passed over without a single agrarian assassination. The Catholic clergy, who have been somewhat cowed of late by Fenian and Ribbon conspirators, are recovering courage, and the Rev. Mr. Ryan, who at the Tipperary hustings spoke with glee of the "tumbling" of landlords, and another Catholic priest, have been suspended by their superiors. A brutal outrage in the King's County is remarkable not less for its barbarity than the gallantry of Mr. O'Connor's neighbours, which has resulted in the capture of two of the ruffians. But Irish perversity is illustrated afresh in the new movement started by Dean O'Brien for obtaining exclusively clerical signatures to a petition for the release of the Fenian prisoners—a movement which one of the clergymen applied to fitly characterises as "not only impolitic and useless, but highly calculated to embarrass the Minister, and pave with increased difficulties the way of the greatest friend of Ireland that probably England has ever produced."

While the *Athenaeum* declares with much positiveness that the Government will deal with the Education question next Session, the National League have laid before the country the draft of their proposed measure. One of its main provisions is that all National Rate Schools to be established under the new scheme, and existing schools carrying out the principles of a Conscience Clause, are to receive a grant of two-thirds their total expenses from the Consolidated Fund. In the case of National Rate Schools the remaining third will be raised by a local rate. The compulsory clause requires that all children shall attend school, from six to fourteen years of age, subject to the provisions of the Factory Acts. In respect to the religious difficulty it is provided that in existing schools under Government inspection religious teaching shall be given at a distinct time, and attendance shall be compulsory. In the national rate schools

the board is to be empowered "to permit the reading of the Scriptures in the schools, provided that no child shall be present at such reading, if his parents or guardians disapprove; that the time for giving such reading be immediately before the commencement or immediately after the ordinary school business; and that it be so fixed that no child be thereby in effect excluded, directly or indirectly, from the other advantages which the school affords." Whatever may be the defects of the League Bill, it affords an excellent and definite basis for a discussion of the whole question. If it does not give expression to the wishes of the country, which have yet to be clearly ascertained, it provides a platform on which educationists of diverse views may meet to compare differences, and if possible come to an agreement. The Government measure is not likely to be of so sweeping a nature, though some of the features of the League scheme must be embodied in any Bill that aims to establish a thoroughly national system.

It would seem that the delay in the formation of a new Ministry in France is due partly to the vacillation of the majority of the Legislature, and partly to differences among the leading Liberals. The Chamber is ratifying all the doubtful elections, however flagrant the corruption and intimidation which marked them; and the Liberal leaders are said to be at issue on some important questions, including the maintenance of the commercial treaty with England. M. Ollivier now declares that he has not been entrusted with the formation of a new Cabinet; and M. Forcade de la Roquette continues to make liberal speeches in the faint hope that he may remain in office. It is evident that an interim Ministry will not meet the emergency, and that so long as the Liberal party do not agree among themselves, the Emperor will be able to maintain his personal government.

After the tone of President Grant's Message to Congress relative to the Alabama difficulties, the probability of a reopening of the question comes upon us by surprise. Our Government have, we are told, discreetly consented to transfer the negotiations to Washington, where at all events the seductive social influences which were thought to have prevailed over Mr. Reverdy Johnson will not bias the American diplomatists. It is said to be the opinion of both Governments that an amicable arrangement may now be effected without the intervention of a third party. If Mr. Gladstone should be able to meet Parliament with an announcement that this long-standing difference had been removed, it would be a great relief to all parties except the Fenian conspirators. This settlement would not only be a great advantage to England as helping to restrain Fenian fanaticism in America, but would also serve us greatly in dealing with such ugly difficulties as that which is called "The Red River rebellion." This territory on the Wianeppeg lake, lately transferred from the Hudson's Bay Company to the Canadian Dominion, is occupied to a great extent by Frenchmen and "half-breeds," who object to their new rulers. A fresh Governor has been appointed, but the malcontents decline to receive him, and there is no means of getting at the territory except through the United States. It is true that the insurgent force is only about 500 strong, but a collision would be a very serious event, and it is easy to see that if the Washington Government were so disposed, this little squabble in the wilderness might lead up to a very troublesome international question.

A Roman telegram tells us that Pius IX. has been giving some French admirers a lesson in humility. "God declared pride to be the enemy of man and the author of revolution," is a very odd sentiment to issue from the lips of a Pontiff who is bent upon having his own infallibility decreed by a Council. If the Pope is not a hypocrite, which no one supposes, he must be the victim of an extraordinary delusion. However, the great work for which some 700 Catholic prelates were summoned from every clime makes slow progress. The Ecumenical Council has held three secret sittings, without, it is said, any satisfactory result. Strong and even bitter opposition is manifested against the official regulations, which are studiously framed to silence opposition, to prevent free conference, and to bring about a foregone conclusion. Independent bishops like Cardinal Schwartzburg and Mgr. Dupanloup came to hold counsel with their brethren, and find themselves simply gagged. But if the Pope and his Jesuit advisers insist on their favourite dogma, these rebellious prelates must needs succumb for the sake of that unity which is the keystone of the Roman Catholic system. After all, the Pope occupies a position logically impregnable. The last report from Rome is to the effect that the infallibility of the Pope is not to be insisted on as a dogma, and

that his Holiness will be contented with a declaration that an absolute and unreserved recognition of his authority is necessary to his supremacy and independence. France has interposed to save the Vatican from itself.

DERRY APPRENTICE BOYS AND IRISH PATRIOTS.

OUR readers will have learned before this that the 18th of December, 1869, passed off at Londonderry without a breach of the peace. It was the 181st celebration of the shutting of the gates by the Apprentice Boys, which has been annually observed since the raising of the siege for which the Maiden City is historically famous. For some time past this local holiday has been looked forward to with great uneasiness by all who are concerned for the preservation of order in Ireland. Not that it has always been provocative of hot party feeling. There has been a time when Protestants and Roman Catholics and Presbyterians have unitedly taken part in the ceremonies usually observed in commemoration of the event—of which the city may well be proud. Latterly, however, it has been turned to account, less for the purpose of illustrating local history than for that of exciting ecclesiastical animosity. Londonderry at the last General Election returned a member to Parliament, who, though himself attached to the Protestant Episcopal Church, vigorously supported the policy of Mr. Gladstone which disestablished and disendowed it. It might seem to the world that the specially Protestant character of Derry was fading into indifference, and that the crimson flag which represents the city had lost the intensity of its colour. It can hardly, therefore, be deemed surprising that the Apprentice Boys of Derry should look forward to the 18th of December this year with a somewhat deeper interest than usual, if only by the heartiness of their celebration they might prove that political Protestantism has not died out of their hearts.

It seems that the party opposed to Protestant ascendancy were not quite satisfied with the Parliamentary triumphs achieved on their behalf last Session, although to have written "religious equality" on the Statute book might fairly have been regarded as a feat of sufficient importance to content party ambition for one year at least. But the Derry Roman Catholics aspired also to banish from local customs whatever might remind them of the humiliation once inflicted upon the party to which they belonged. They resolved that the usual procession should not take place, that the closing of the gates should not be observed, and the hanging of the traitor Lundy in effigy should be regarded as an intolerable offence. They came to the decision, and published it—that, if driven to it, they would put down the display by force, and they called upon the Government to protect them against what might have been the natural consequences of their own impatience. Now, no one can deprecate more strongly than we do the commemoration of events, national or local, the recalling of which is calculated to wound the religious feelings of any considerable portion of the community, and to excite a spirit of antagonism fatal to all prospect of social and religious harmony. It would have been a graceful concession to Roman Catholic sensitiveness if that part of the population of Londonderry which identifies itself with the maintenance of political Protestantism had voluntarily foregone a local ceremony which it must have been aware would inflict pain upon the other part. Perhaps, however, it would have been somewhat unreasonable to expect so striking a display of magnanimity. At any rate, it behoves the adherents of the Roman Catholic Church in Ireland to draw a clear distinction in their own minds between the assertion of religious equality by law, and the resentment of religious differences by force. They were not entitled to claim, otherwise than as an act of courtesy, that the annual celebration of an historic event, closely associated with the reputation of a Northern City, should be put an end to merely because it recalled scenes which they could have wished were buried in forgetfulness. The Roman Catholics of England would have had just as much right, and no more, to demand that the Gunpowder Plot anniversary shall not be observed in future on this side the Channel, because it is apt to stir up bitter remembrances. It will not be agreeable to British sense of justice that religious equality should be interpreted henceforth to mean the compulsory surrender of the natural liberty of Protestantism at the demand of ecclesiastical, sacerdotal, or Ultramontane irritability. It is necessary that the privileges or, perhaps we may more correctly say, the rights of all parties should be protected by law, and that where law does not distinctly condemn, there violence should be prevented by the strong hand of the Government.

Laymen, perhaps, must be considered disqualified from pronouncing an opinion upon the legality of the Londonderry Annual Commemoration; but, assuming for a moment that what was legal twenty years ago, has not been rendered illegal by recent legislation—a point about which the Irish Government seems to have been for some time in doubt—we think that the decision arrived at by the Executive to protect the Apprentice Boys in carrying out their customary programme, was a wise one, and we trust that the effects of it will be salutary. No party in the sister isle, to whatever Church it may belong, or whatever theological creed it may profess, should be permitted to impose restrictions upon freedom of speech or action in others, so long as that freedom is exercised within the limits of the law. Indiscreet and offensive exercises of it, may be safely left to the verdict of public opinion; but the great Act of last Session which dissolved the connection between Church and State in Ireland, and gave legal sanction to the principle of religious equality, was not intended to carry with it the inference that Protestants must hold their peace respecting their distinctive doctrines, wherever Roman Catholics are numerous enough to enforce silence by intimidation. We have observed with pain a disposition on the other side of the water to regard missionary efforts at proselytism as coming within the category of social offences which may summarily be put down by mob violence. It is well, we think, that the Government should peremptorily refuse to give the smallest sanction to such an idea, and, hence, we confess we were extremely glad to find that it ultimately resolved upon protecting the Apprentice Boys in their customary historical celebration, and no less glad were we to hear that the anniversary had passed off without bloodshed, or even a temporary disturbance of the public peace.

On the other hand, it is cheering to observe that the best and most intelligent representatives of what may specially be designated the Irish party are beginning at last to utter a public protest against the insane policy which clamours for a Legislative separation of Ireland from Great Britain, just at the time when Great Britain is seriously intent upon securing to Ireland all the advantages which the most careful and disinterested legislation can obtain for her. The O'Donoghue has addressed a letter to the *Times* which ought to tell with striking effect upon the minds of his fellow-countrymen. He affirms that the ruling majority of the present House of Commons cannot be justly accused of being devoted to class interests as distinct from those of the great body of the people, nor of bigotry, except in its intolerance of bigotry, nor of being swayed by national or by sectarian prejudices. He declares, moreover, that Ireland is fast approaching the point when the political opinions of the individual will be considered as inviolable, and will be treated with a respect scarcely inferior to that which the common consent of civilised men accords to religious belief. In the face of these most gratifying phenomena, he asks of his fellow-countrymen, "Are we to abandon constitutional action at the moment when it is certain to become efficacious?" and he tells them distinctly that whatever measure a majority of their representatives agree to support, the House of Commons will pass, if it be inherently just, no matter how novel are its features, or how violent the opposition it has to encounter. Such a manifesto ought to elicit a general response from the great body to which it is in the main addressed. But whether it does so or not, of one thing we are fully convinced—that it is indispensable, in seeking Ireland's welfare, to exhibit firmness as well as cordiality and sympathy—for it is equally necessary that the civil magistrate should make himself recognised as "a terror to evil-doers" and "a praise to them that do well"—as a sword to the lawless, and a staff to the loyal.

RUMOURS RESPECTING DISARMAMENT.

THE Berlin correspondent of the *Times* telegraphed at the beginning of the week to the effect that France had proposed disarmament at the Courts of St. Petersburg, Vienna, Florence, Berlin, and, it was supposed, London. The report has since been contradicted, but it is admitted by the party from whom the contradiction comes that the Czar has been sounded by General Fleury, and that the result was unfavourable. We are afraid that if we confess the whole truth, we shall be obliged to admit that our hope of what is called mutual disarmament in Europe is every year growing more feeble. We think it not at all unlikely that Napoleon III. may once more, but in a more unostentatious fashion than before, have sug-

gested to the different Powers the convenience, and also the feasibility, of coming to some general agreement for the reduction of their respective forces. The proposition, as the *Pall Mall Gazette* has forcibly pointed out, would square well with the internal situation of affairs in the French Empire, just now, especially. France is in no danger from without, and she knows it. She is overburdened with taxation, and she rues it. Her multitudinous freeholders, the cultivators of small farms, the obsequious flocks of the Roman Catholic Priesthood, and the blindly-devoted adherents of the Emperor, hate the Conscription, and come into contact every day with visible proofs of the mischief inflicted upon their homes and their occupations by the needless magnitude of the French Army. It might serve the Emperor's purpose just now to obtain credit with his people for attempting to diminish the terrible pressure put upon the nations of Europe by their defensive establishments. The Emperor, we even think, would like to succeed in his project, and would be proud to associate his name with a movement which, if it came to anything, would give such sensible relief to continental nations.

We fear, however, that the subject, even if it be true that it has been under discussion, has never of late been mooted by Sovereigns in the expectation of a direct practical result. Louis Napoleon started the present race for supremacy in warlike armaments. The idea of consecrating so large a proportion of the surplus profits of a nation to military and naval institutions, equipment, and organisation, grew out of his usurpation, and has been forced into unnatural activity ever since by the exigencies of his dynastic ambition. To no man living are the peoples of Europe so indebted as to Napoleon III. for the revival of a martial spirit; for the value put upon military instrumentality, for the unrest in which continental politics have been studiously kept, or for the extent and expense of the armies they have made it necessary to sustain. All this, perhaps, might have been patiently endured, if any great collateral benefit to the world had been connected with it. We do not say that the Emperor must needs be insincere in the proposals he has made to the great Powers for disarmament—we only say that they are entitled to ask for some other proof of his sincerity than the mere broaching of the question in his name from time to time.

Nothing would be easier than for the French Sovereign to effect by his own personal decision what he now seeks to accomplish by an almost impossible agreement beforehand. Let France reduce her armaments to the actual need of the case, on the supposition that she fears no external foe, and other nations will be but too delighted to follow her example. She led the way in sowing the seeds of international distrust and jealousy, she might even more safely lead the way back again to mutual confidence and respect. Without maintaining a single soldier beyond what is necessary for domestic tranquillity, it may be assumed that France might look all the nations of Europe in the face and entertain no fear of aggression by either or all of them. No one wishes to meddle with her. No one believes that any division of her territorial integrity could be permanently effected. No one would profit by her loss. No one would be exalted in consequence of her humiliation. If she could but be persuaded to restrict her anxieties, and limit her activities, to the affairs which immediately concern herself, the last thought which would enter into the head or the heart of any other nation of Europe would be to attack her interests, or to threaten her independence or position in Europe. Her historical reputation, her geographical compactness, the bravery of her people, their military aptitudes, and their unfathomable resources, constitute a sufficient guarantee to France against any peril she might be supposed to incur from a large reduction of her forces. When she acts in conformity with her own national wants, without caring to persuade other nations to think whatever she thinks, and do whatever she does, she will largely gain both in security and in political influence, and there might then be some hope for Europe of relief from the burdensome establishments under which the nations groan. What we now sigh for will not come as the result of international bargaining. It might come as the indirect consequence of a good example. But we own we are beginning to apprehend that crushing armaments will only be got rid of by revolutionary processes which we earnestly desire to be forestalled by justice, good sense, and sound policy.

THE POOR LAW AND CHARITABLE RELIEF.

It seems hard, if not untimely, at this particular season of the year to say aught that

would quench the sympathies of the benevolent, and induce them to turn a deaf ear to the claims of real destitution. But metropolitan pauperism has become one of the questions of the day. There seems to be no doubt that enough money has been, and is now subscribed for the full and efficient relief of the poor of London, if only that money were properly administered through the harmonious action of all the agencies combined. Several millions are annually expended in the metropolis for charitable purposes, a great deal of which goes into the hands of the indolent and undeserving. Imposture flourishes and gets relief, while the deserving poor are oftentimes neglected. Thus with a superfluity of charitable resources we hear of terrible privation. Deaths from starvation are recorded while the purses of the benevolent are freely opened. The evil grows year by year. The trade upon charitable funds is so attractive, and the Poor Law help so liberal, that it seems to draw into the metropolis in an increasing number of vagrants from the country districts. In fact, as Mr. Goschen says, the pauperism of London is so vast "that, notwithstanding all the pamphlets written, all the speeches made, and all the reports published by the Poor Law Board, there are really very few people, if indeed there is any one—he did not believe there was any one—who can state its exact character. Some persons know what it is in one district, and some what it is in another; but those districts differ so much in themselves that it is almost impossible to form any general idea of the whole." The true remedy for this monstrous state of things is the organisation of charitable relief, and the adoption of adequate measures, such as are in successful operation at Blackheath, for the repression of mendicancy.

Very satisfactory progress has been made in this urgent reform—especially urgent at a time when the claims of the poor in this metropolis and the muster-roll of paupers is week by week increasing. The recent Minute of the Poor-law Board, despite much sharp criticism, is making way. Most of the Boards of Guardians in London are endeavouring to carry it out by issuing, for the use of charitable institutions, printed lists of all the persons in receipt of legal relief. Mr. Goschen in his admirable speech at Sion College last week, further proposed that these lists should be periodically prepared—once a week if necessary—and submitted to the representatives of the local relief funds, and ministers of religion interested in the object. In their turn, the almoners of voluntary gifts are to be invited to furnish their lists of persons relieved, so that the guardians may be able to compare the two and ascertain how far they are relieving the same cases, and to what extent their operations overlap each other. By this plan means of friendly communication would be established, and each agency would have a practical knowledge of the operations of all other agencies. This is the first and most important step with a view, to quote the words of the resolution adopted at the Sion College Conference, "to prevent wasteful expenditure, to discourage imposture, to check the increase of pauperism, and to make adequate provision for the deserving poor."

There are hopeful signs that the majority of the distributors of metropolitan charities, as well as the guardians of the poor, are alive to the necessity of combined action and co-operation. They are naturally becoming alarmed at the demoralisation which results from profuse expenditure in charitable relief, and that although these resources are ever augmenting, the poor-rates in most parishes are on the increase. London is overrun, not only by professional beggars who subsist by preying on the weak sympathies of the benevolent, but by swarms of lazy and worthless people, who, as it has been said, "with a keenness of sight like that of the vultures of the Ganges, and attracted by the unusual amount of relief afforded, are almost sure to swoop down upon the funds and carry off a great deal more of them than they are entitled to." Poor people in London are, to a large extent, losing the instinct of self-dependence, and in many districts have learned to look upon charity as a right. Thus, at the meeting held at the Westminster Palace Hotel on Monday, the Rev. Samuel Martin reported that "his congregation had been doing all within their power during the last thirty years to relieve the distress of the people in the district without distinction of creed, but they had been greatly discouraged by finding an enormous amount of imposture. It was perfectly well known to him that the greatest hypocrisy was practised on religious ladies for the purpose of obtaining relief all round; but that there was a large amount of hidden poverty." And this is the general testimony of the conscientious almoners of charitable funds. Within the last few days societies composed of influential persons of all denominations engaged in chari-

table work have been formed in the large parishes of Marylebone, Westminster, and Islington, to co-operate with the Guardians. Here and there objection has been made and jealousy expressed. But opinion in favour of such co-operation has ripened so rapidly that we hope the plan will before long be carried out in every district of London.

As soon as a good understanding is established between the legal and voluntary dispensers of relief, the question as to the functions to be assumed by the Poor Law Board and the charities respectively will come up for consideration. Difficult as the task will undoubtedly be, it will be greatly facilitated by the previous knowledge and co-operation which has resulted from united action in carrying out Mr. Goschen's Minute. One of its first results should be the extinction of spurious charity. There is little doubt that the present movement will tend to check the expenditure of charitable contributions for sectarian purposes. While no combined agency can or ought to supersede the visitation of the poor at their own homes by religious persons, it ought to put a stop to those frequent clerical appeals for special subscriptions, which have proved so injurious in the East-end of London. We hope with Mr. Allon in speaking at the Islington meeting, that the time is at hand when temporal relief will be given independent of religious instruction, which only fosters hypocrisy and promotes a pauperising spirit. If the Poor-law scheme is carried out, not as a temporary expedient, but as a regular system, a change will soon be observable in the lower strata of the population, and the list of paupers will be thoroughly weeded.

Christians may learn a useful lesson from the action of the Jews of London. They have a board to administer their charities, who investigate every case and assist every member of their communion in distress. No relief is given without an inquiry, and the Jews, says Mr. Alex. have not, in the ordinary sense of this word, an able-bodied pauper, because if a man is overtaken by sickness they step in to help him, and when he is well again they enable him to earn his livelihood. Though it is impossible in this huge city to give effect to such a plan in all its details, some approximation towards it may in due time be made. Vast as London is, it is divided into parishes, which may be mapped out into smaller districts. A thorough organisation combined with full information is the desideratum; and then, by the combined action of the Poor-law and the charities, and a more intelligent and conscientious system of relief, aided by the efforts of mendicity societies, we may hope that the chronic pauperism of the metropolis will be brought within moderate bounds, the trade upon public benevolence put an end to, and the independent spirit of the lower grades of society which has been so grievously undermined by a redundancy of charitable relief, resuscitated.

CHEAP TRAINS FOR WORKING MEN.

THE movement in favour of cheap trains for working men seems to increase in strength, and there is little doubt that the energetic action and determined attitude exhibited by the London artisans in this matter, will compel Parliament to take the whole subject into earnest consideration, although it may be too much to hope for any real concession to the demands of the working men from an assembly in which the various railway interests are so strongly represented. Not the least remarkable feature of the new agitation is its thoroughly working-class character. It has originated amongst the masses themselves, and appears to have been in some measure the result of despair at the continual encroachments by railway companies upon the comfort and conveniences of the working class community. Day by day the irresistible progress of railway construction and public improvements, has led to the demolition of hundreds of artisans' dwellings, thereby decreasing the amount of working-class house accommodation, and at the same time considerably enhancing its cost. For this the suffering artisans receive no compensation whatever. Their interests are injured that railway directors and shareholders may receive profitable dividends, yet not a whisper of complaint is allowed. This may be law, but it certainly is not justice. But the artisans are told that if house accommodation in the metropolis is dear, in the suburbs it is cheaper, and that the difference between the rents in the former and the latter is more than sufficient to cover the cost of the railway ticket. This, however, is not quite the truth. The artisan must live near his work, or have cheap and easy access to it, but a workman living at Hackney or Homerton would have to pay three shillings per week for the privilege of travelling daily

to and from Broad-street. Three shillings make a great hole in the weekly wages of the family breadwinner, especially of those wages which do not exceed a guinea per week, which seems to be the general average of working-class earnings in London. These three shillings per week hardly represents the actual difference of rent. But even if it did, have the railway companies any right to decide matters in this off-hand manner? Their monopoly was granted them on the condition that they studied the public convenience, but instead of this they consult the convenience of a single class, a class which can afford to pay whatever fares the directors may please to charge. It is high time that some principle was applied to the levying of railway fares in this country. At present they are based on no system whatever, save that of being retained as high as possible, a plan whereby the poorer class of railway travellers are the greatest sufferers.

Judging from the evils of overcrowding, which invariably followed every development of metropolitan railway extension, it is much to be regretted that failure should have attended the effort to render it obligatory on the railway companies to provide a quantity of house accommodation equal to that destroyed by them. It is no answer, neither is it an excuse, to say that by the demolition of so many unhealthy dwellings in the metropolis, and the opening of comparative open spaces, the railways have been productive of more physical good than evil. Nothing of the kind. What they have given with one hand they have taken away with the other. They have cut new channels for the admission of light and air into the crowded neighbourhoods traversed by them, but at the same time they have concentrated the evils they professed to remedy. The workman's lodgings are not only dearer, but by overcrowding have become more unhealthy. It is of the highest importance that the condition of our labouring class dwellings should be improved. The Registrar-General, alluding to the prevalence of scarlet fever in London, observes:—"This highly contagious disease finds in the crowded quarters of our large towns all the conditions favourable to its extension. The skill and energy of the medical profession, and more particularly of the Officers of Health, are taxed to the utmost in dealing with the disease in endeavouring, when possible, to separate the sick and the dying, and in making generally known the precautions most needful; their humane efforts are, however, beset with difficulties. Until better habitations are within reach of the labouring and poorer classes, until decent public mortuaries are provided in all populous towns, and, perhaps also, until the rudiments of physiology are included in the education of our youth, so that all who read may know something of the laws by which we live and have our being; we cannot extinguish with needful rapidity the oft-recurring visitations of epidemics like that we are now suffering from." But how are better habitations to be provided so long as railway companies continue to restrict the available space, and thus increase the price of the same? Better habitations are, of course, possible in the suburbs, but the erection of these necessitate the establishment of workmen's trains. Without such trains, the less said of such improved dwellings, the better. The White-chapel artisan has been a severe sufferer from railway extension. The railway demolitions in Shoreditch and Bethnal-green assist to make his rent high and his neighbourhood more unhealthy than ever. But what remedy has he? Is the comfort of the poor to be consulted before the convenience of the rich? Mr. Liddle, the White-chapel Medical Officer of Health, tells us that:—"Upwards of six millions have been expended in ornamentation and in traffic convenience, whereby the wealthy are principally benefited, but not one single street, court, or alley, where the poor are compelled to dwell, has been improved at the public expense in order to advance the physical condition of the people. In the densely crowded streets in London, fever and other contagious or infectious diseases are very seldom or never absent, and such diseases extend over the whole metropolis when they prevail epidemically; the whole community, rich and poor, then suffer alike from their influence." Well might he add:—"It is surely time that public attention should now be directed to this matter, so that something effectual may be done to improve the existing state of things." The metropolitan working men are evidently of a similar opinion. From Paddington, South London, and other parts of London come like expressions of working-class feeling, and, what is more, the complaints are being supported by unimpeachable authorities. Improved dwellings for the working classes we must have, but we shall

never obtain them until we have workmen's trains at workmen's times and at workmen's fares.

"But," say the railway directors, "such a change involves endless trouble and confusion, to say nothing of the inevitable loss." When excuses are wanted, unlike *Punch's* policeman, they are always ready. We once heard it urged as an argument against the more frequent running of third-class trains on one of the great lines leading out of London, that an increase of third-class trains would augment the amount of third-class traffic beyond the capabilities of the railway. We believe it is a recognised fact that the cheap trains are the most profitable. The carriages are seldom empty, while many an express train, dashing madly over the rails, cannot boast a single passenger. Let a passenger take a first-class carriage from London to Derby, Rugby, or Dover, and the chances are he will have the whole compartment to himself all the way. But let him take a seat in a third-class carriage, and how changed is the order of things. Lucky is he if he obtain a spare corner. But why should the comfort of the many be sacrificed to that of the one? Is it not but another form of mammon worship? Yet the principle pervades the whole of our railway system. If railways were a luxury, there might be some sense or reason in the universal adoption of this principle. The labourer who finds himself too poor to afford a cigar does not grumble because he is compelled to have recourse to a pipe; the poor beer-drinker does not grudge the rich man his wine; but it is otherwise with actual necessities. The railway has become a necessity, and railway directors have not the shadow of a right to practically deprive large numbers, perhaps the mass of the entire community, of its habitual use. In Belgium the cost of railway travelling is comparatively insignificant compared with that in this country. In that land the unemployed workman is enabled to travel about cheaply in search of work. Why should it be otherwise here? We want something more than workmen's trains, we require cheaper railway fares all over the kingdom. And we shall have them, too. The London artisans have sounded the key-note of an agitation which cannot fail to alter, sooner or later, the existing relations between the railway interest and the public. The cry of "cheap fares" will soon be as popular as was that of "cheap bread." The concession of the demands made by the leaders of the workmen's trains movement might do something to postpone the development of public opinion in relation to the question of cheap fares. But they are too blind to perceive this. Like the Tories in the battle of political reform, they will probably continue to resist until it is too late to retreat. It has been always thus. When will it ever be otherwise?

THE EMIGRATION MOVEMENT.—The prospectus has been published of a new organisation for promoting this movement, the "Emigrant and Colonist's Aid Corporation, Limited," (5, Queen-square, St. James's, West). The Duke of Manchester, Lord Bury, M.P., Mr. E. R. Torrens, M.P., and Mr. R. N. Fowler, M.P., stand at the head of the list as "Trustees," and Colonel F. C. Maude, R.A., is the secretary. The proposed capital is 250,000*l.*, in shares of 1*l.* each. As to the scheme of operation we take the following extract:—

This corporation has been formed for the purpose of securing the success of the emigrant and colonist, without making him an object of charity, paying a fair return for the capital employed on his behalf, and at the same time carrying out the designs of the benevolent and philanthropic. It is proposed to effect these objects in the following manner:—By obtaining concessions of land, by purchase or otherwise, on terms which will enable the corporation to subdivide it, and make grants of intermediate portions thereof to settlers, either gratuitously or on easy terms; by providing passages for approved persons and their families, and advancing money for that purpose; by procuring for the settlers a suitable reception in the colony they may select; forwarding them from the port to their homesteads; advising them as to the best mode of procedure; giving them such aid towards social organisation as shall be best calculated to secure to them a successful career in their new home; and assisting them in money and kind towards erecting their dwellings and cultivating their land; by assisting emigrant colonists of vocations other than agricultural to obtain employment suited to their respective capacities; by making arrangements between colonial employers, and mechanics and labourers, for their mutual advantage.

On Friday evening a public meeting was held in the Borough-road Congregational Chapel, in furtherance of the objects of the Working Men's Emigration Society. Sir George Grey occupied the chair, and dwelt at some length upon the destitution and pauperism now existing in the country, which were weekly increasing. The only immediate remedy he could see was the sending out the surplus labour of this country to the colonies, where labour was in demand, and he also considered that it was the duty of the Government to supplement the efforts of this and similar societies. The meeting was subsequently addressed by the Rev. Hugh Allen, Mr. E. Wilson, Mr. Measor, the Rev. Mr. Rogers, Mr. J. Guile, Mr. G. Potter, and others, and resolutions in accordance with the object of the meeting were unanimously agreed to, the proceedings concluding with a vote of thanks to the chairman.

Literature.

"THOUGHTS ON LIFE-SCIENCE."

This book of two hundred pages, though little more than a long essay in ten chapters, is a very remarkable publication, "in small form large heart inclosed," and is destined, we doubt not, to an abiding life and permanent reputation. Words of high promise, but certain to win assent the most from those readers who are best acquainted with the two worlds of which it treats, and with the present state of philosophical opinion.

First of all, the intellectual and literary skill displayed in the execution deserve more than the commonplaces of praise. Such strength and beauty as are here to be found are seldom seen in combination. Brief as the book is it is full to overflowing of original thought and intense feeling; it reads in many parts like a great poem, and leaves on the mind the impression that it is a fountain which will invite repeated visits from those who have once tasted its stream. Ample and various knowledge indicated in every page, a strenuous rationalism of tone, breathing nevertheless the charm of a chaste devotion, imagination with no common sweep of wing, an enthusiasm for spiritual life, which at one time reddens the heaven with a righteous anger, as Dante tells us that the firmament of Paradise reddened at the wrath of St. Peter, at another beautifies and adorns common life by touches of love and tenderness, picturesque fancy lighting up the whole composition, with that sometimes strikes like lightning, even a grim humour that can turn the laugh on occasion against the grovelling "thumb-worship" which it assails; all these are here, and more, and the book ends leaving the listener sorry when the eloquent voice dies away.

After so earnest a eulogium, the reader may well ask, What is the book about? And this it is somewhat difficult to describe within short limits. It may be said, however, that its pages will possess a peculiar, perhaps a painful, interest for Comptists of every degree, both for those who soar with waxen wings, and for those that crawl in sectarian darkness. It is a regular rack and system of thumb-screws for all the thumb-worshippers before mentioned, the machinery being worked nevertheless by a beneficent Inquisitor, who will relent at the first sign of repentance or recantation.

But what is thumb-worship? It is the name given by the author to the idolatry of power and force, physical or intellectual, whether exhibited in heathen nature-worship, in worldly sovereignties, or in science when purely dynamical; and the description is founded on the fact that, anatomically speaking, it is the thumb which converts man's hand into the engine of his boasted mastery over nature. The book is substantially an assertion of revelation against Positivism, on the basis of a fair and honest induction of the phenomena of man's world. "Those who adhere most closely to facts 'will be the masters of the future,'" said, a short time ago, an eminent naturalist, inclined to thumb-worship, to a mixed company of civilians and divines who had been discoursing of things in general under the hypothesis of the truth of revelation—supposing that he, by that limitation, had quietly overset all their theories of progress, and defined the true path to be that of physical inquiry alone. To whom it was answered by a distinguished member of the company, who had the gift of rapid insight, or, as Mr. O'Connell called it, of thinking on his legs, and in a tone of civil but significant assent, which lent a terrible edge to the reply—"Yes, assuredly; but then it must be *all* the facts." That reply might have served as the text of this whole essay. It is a demand for a judgment founded on induction of facts from all parts of nature, all parts of man's life, and all parts of history, with a demonstration following thereupon of the truth of religion.

It is shown here that none of the observations of natural science are inconsistent with the existence of something which is not matter, and that none of the discoveries of analytical chemistry or of physiology approach within a thousand miles of an explanation of the phenomena of life; while in man the moral or pneumatic part of his tripartite nature indicates by the evidence of consciousness, the existence of a Will above a will, a God thrice holy, omnipotent, and eternal. The author insists here on a consideration of all the facts respecting the organic world and humanity itself, asserting with resistless force the palpable insufficiency of Positivism as an explanation. Nothing solves the mystery of life, the mystery of growth, the

mystery of organic existence in its actual forms, except the existence and activity of God, the living God. From this first premise of belief in a Divine Spirit, whose glory is made known first by the soul of man, and then is more dimly reflected on every side in nature, Mr. Place proceeds to a deductive argument on the rationality of the government of the world under the control of such an All-wise Creator, inferring that the end contemplated for man must be answerable to a nature so fearfully endowed; hence that there must be a true religion, a revelation from God, it being inconceivable by reason that a Being, who had provided completely for the actual needs of all other mundane creatures, would fashion man with moral and religious powers, and then leave him in the dark as to his duty and his destiny in the midst of a fell struggle with evil around.

This brings on the question of the Revelation of which the record is contained in the Bible. Mr. Place, with a voice which will compel attention, again calls for "all the facts," affirming that the evidence of revelation mainly consists not in some element of proof internal to the Scriptures, not in some private and peculiar penumbra of the Bible, but in that history of mankind which is open to the whole world. The Bible simply asserts that which the whole history of man shows to be true. It declares that man has fallen, and is still falling; but that from the beginning Divine love has interfered to reconstitute the kingdom of truth and love among men. The author points to the history both of the ancient and of the modern world in confirmation of this testimony. Power-worship has never possessed enduring life in itself. Empire after empire founded on force, physical or intellectual, has perished, destroyed by its own inherent corruption. But there is a Kingdom whose history is traceable by all honest inquirers from the earliest ages, whose unity and vitality are unimpaired by the decays of nature, which is ever advancing to greater triumphs, and which contains within itself the promise that it "shall have no end"—the Kingdom of love, of holiness, of eternal life. That persons of an impure or simply material character and turn of mind are insensible to the presence and glory of this kingdom, is no argument against its reality. There are some things which can be known only by the Pneuma, not by the psychical power. Spiritual life is the all-sufficing attestation to the truth of Revelation. The pure in heart alone can see God. The knowledge of physical nature does not deserve the name of Truth for man. The knowledge of God alone is truth, and that truth can be learned only by the spiritual man. The intellect is not the proper organ of a Divine Revelation. It has its high functions and uses in religious life, but the moral feelings are higher powers than the speculative intelligence, and it is to these, possessed alike by the loftiest and the humblest, that God makes Himself known. It is to these that God reveals Himself as Love dawning in glory upon hearts susceptible of love. And this love makes all things new. It unites men to each other; and all alike to Him in whom is the Resurrection and the Life everlasting.

Such is the general drift of the argument, which, however, diverges into subordinate views continually, each worthy to be noted, just as a great road over the Alps passes many side-prospects of beauty as it pursues its way across the mountains. We can afford to give but two or three passages on the principle of *ex pede Herculem*.

"God, now as of old, is not in the great and strong wind that rends the mountains and breaks in pieces the rocks before the Lord. The complete knowledge of the winds and rocks would not find God. And after the wind comes the earthquake, but the Lord is not in the earthquake. A complete knowledge of the earthquake and its forces would not find God. And after the earthquake a fire, but the Lord is not in the fire. A complete knowledge of the fire or of all the fires in the sky would not find God. Then, Elijah-like, the true spirit, the man of the true heart, humbly wraps his face in his mantle, and comes out, and hears and answers, for the Lord is in the still small voice that strikes straight on the heart; the Lord is in the light which at once is seen and loved by the heart-eye; and is not discovered in the material things that herald His coming. There is no knowledge like this: no demonstrative dead facts compare in intensity of conviction with sight, with sight-seeing light, and with the living eye within, the pure heart, the clear unblinded love, which sees God, on which truth has flashed, in which Divine truth dwells enshrined, a perpetual fountain of light: so that men who once see cannot deny their right, but stand or have stood calm, unmoved, gentle, full of peace, at the fire, at the sword, at any torture of deed or of word, in old days or now. This, reason tells us, is truth;—but finding out facts about matter and then spinning theories, and hanging them about creation, has nothing to do with life. It may be very useful, nay interesting, very necessary, but it deals with matter and things seen. It is not life, or life-science. Reason tells us this. God declares He has revealed His truth to man. Reason takes the facts of the world combined with this declaration and compels us to assent to it. Reason sends us to the feelings as the sovereign power, the great motive power. God

deals with the feelings, and requires us to subordinate our intellect to right feeling, as man does in fact by an unconscious process in the support of his natural life. For man eats to support life; reason tells us this is necessary, and sometimes prescribes limits, but reason bears witness that in health, hunger, not reason, is the moving and directing power."

We add one more extract in the history of the Love-kingdom:—

"For this kingdom never dies; it passes back in an unbroken series of believing men, a line of well-known history, through Christian ages to Christ, back through Judaism to the Patriarchs, back through the Patriarchs to Adam and to the first promise. This vast mass of history and fact has a thread of supernatural and revealed truth running through it from end to end; remove that thread and the facts fall apart; none are accounted for, no explanation is possible. The state of the world to-day as an historical fact cannot be disconnected from Christianity, or Christianity from Judaism, or Judaism from the Patriarchal history; and every one of these is permeated by divine interposition, divine revelation, divine claims. Thus there is an uninterrupted living stream of certain ideas and beliefs beginning in remote ages, and a remote corner of the earth, always enshrined in a human society, never existing as a mere dogma, and culminating in the present history of the most enlightened nations on earth. These ideas and doctrines throw aside power-worship, and the men who hold them, as far as they truly hold them, set themselves in direct antagonism to all forces worshipped by the majority of the human race, and appeal to all mankind through the feelings common to all mankind."

"The simple question remains: Is the history of all these thousands of years true or false? It is not enough for critics to impugn this, or attack that. The true task of those who make their own unwillingness to understand, an argument for rejecting or traducing the Scriptures and Christian society, is this, they must reconstruct the world-history fresh on other terms, and account for these statements that have hitherto been received being received. If all this is a lie, or a mixture of truth and lies, then a lie, or a mixture of truth and lies, is the one continuous life, the great living power, which the highest intelligences visible on earth have lived on, now live on, have grown, and now grow by. To believe this is indeed to have a capacity for belief. The calmly sceptical mind finds it easier to take and digest Scripture with all its difficulties than the dish which enthusiastic philosophers, like children let loose and roasting potatoes at a fire of weeds, relish so keenly, because it is their own cookery. Mankind have a history and a growth. The record of this growth and the laws of it are found in the Scriptures, the facts of the world and of its series of dead empires are found in common history. As history, both those entirely independent records in all results are identical. The difference is that the world-history explains nothing, and records a series of empires that rise and perish, while the Scripture history explains everything, and its imperial subjects form an uninterrupted current of life which never stops, only changes its form."—P. 134.

We are loth to diminish the intended effect of the warmth with which we commend this remarkable book to the attention of our readers, by exceptions to what is so admirable in the totality—but it may add strength to the commendation if we say that the weak point seems to be a "tendency" to exaggeration, in driving home a practical argument, as if we could not have too much of a good thing, if we have it at all. Mr. Place, for example, makes it clear that controversial attack on error is of no avail in producing conviction, apart from the presence of certain qualities, in the persons whose faith is attacked, qualities which are not to be produced by blows, and then argues repeatedly against controversial theology. But it must not be forgotten that assault on error may be attended with good results for listeners, even if the upholders of error remain unconvinced. St. Paul recommends Timothy to stop the mouths of gainsayers for the benefit of the households whom they led astray. Christianity was established in part by a prolonged controversy with Jews and heathens, the Apostles "disputing" daily in synagogues, market-places, and private houses, from one end to the other of their ministry. Mr. Place himself has exhibited in his own work a signal illustration of the benefits of destructive criticism. He goes forth in a very chariot of fire against the Atheists. He may fail in stopping the mouth of many Comptists and "Thumb-worshippers," but it is certain that his labour will exert a most beneficial influence in neutralising their authority among many of their hearers. Creation and Destruction each possess their function in the service of truth. But the author shall receive no contradiction from us when he maintains that the Creative Power is the power that saves, and that Love is the strongest of all arguments for the truth of the Gospel.

"THE EARLY YEARS OF CHRISTIANITY."

Dr. Pressensé is already favourably known to England, and the present volume will certainly not diminish the interest which surrounds his name. He belongs to a small, but, we trust, destined to become a large and influential community, "The Free Evangelical Church of

* *The Early Years of Christianity*. By E. D. PRESSENSÉ, D.D.

* *Thoughts on Life-Science*. By BENJAMIN PLACE. (London: Macmillan.)

"France," not many years ago separated from the National Protestant Church. Dr. Pressensé, since the death of the Rev. Frederick Monod, is the most prominent of the ministers of that Church, and the best known in England. He is genuinely evangelical, though by no means fined down to every article and word of the so-called evangelical system. For example—and it will furnish to us a preliminary notion of the sort of man we deal with—he is free to say (p. 226, 227), "It would be impossible to derive from his (Paul's) words, a complete theory of original sin. He does no more than affirm the universality of the condemnation, and the universality of the sin, introduced into the world, by 'the first transgression.' In reference to the famous passage, Romans v. 12—15, 'et ex uno homine perierunt omnes, quia omnes peccaverunt,' he says, 'The true sense is this, death has passed on all men, because all have sinned.' St. Paul adds that the transgression of Adam brought that of his descendants, but he is content with the general statement of the fact. He does not say that the sin of Adam was imputed, before it had been ratified." Dr. Pressensé holds, that "the death of Christ was 'a satisfaction of divine justice, and a reparation of Adam's disobedience' (p. 240). But he strongly condemns the language of Augustine and Calvin. "According to Augustine, God in 'His sovereignty has decreed the salvation of a small fraction of mankind. Calvin adds, that 'on the same ground, He has decreed the eternal perdition of the rest of the race. We find nothing corresponding to this, in the writings of Paul" (p. 228). Still further, we read (p. 241), "The judicial theory, according to which, the suffering of Christ consisted in 'the feeling of rejection and of the wrath of God, is altogether alien to the conception of Paul." "The judicial theory of Anselm is in contradiction with the general views of Paul on salvation. In Anselm's system, it is no longer free grace, a realisation, in time, of the purpose of eternal love. The law of retaliation 'receives on this theory, the supreme sanction 'of the cross; forgiveness is robbed of its freeness. We are on the ground of legal right, not on that of mercy."

In connection with the manifest openness and freedom of this writer, we may notice two facts which lie very near to the great and vital question of inspiration.

"The views of the Apostle Paul (p. 215) as to the nearness of the closing period of history, which was to be inaugurated by the personal return of Christ, seem to have undergone some modifications [the italics, throughout, are ours]. In the first stage of his apostolical career, he supposed, with all the Christians of that time, that but a very few years will intervene, before the coming of the day of the Lord; he is even persuaded that it will arrive before his own death. Subsequently, in the Roman prison, on the eve of sealing his testimony with his blood, he receives new light. This is very evident from his Epistle to the Philippians. He learns before his death that centuries are to be granted to the church, for the fulfilment of its work, and for sowing the seed of the Gospel, in the vast field opened to missionary labour."

The difficulty here is not that he received new light—that is perfectly conceivable and consistent—but that, at first, he was entirely in error, and subsequently was set right. Another kindred fact, on which Dr. Pressensé touches with perfect freedom, may be instanced—the conduct of Peter at Antioch. That conduct is pronounced to be "a failure alike in good faith and moral courage. It denied the equality of Christians of different origin, and thus 'espoused a positive error' (p. 111, 112.) With these two facts before us, one cannot fail to ask what bearing must they not have on the doctrine of a universal and unlimited inspiration? The question has often come up, it is the vital question of the day, and it will continue to come up again and again, until a satisfactory and final solution shall be arrived at. Surely such a solution is possible. Let it be attempted bravely by some wise and godly Christian man. It deserves to be sifted to the very bottom.

Let it be understood that our author does not, in any way, raise this question; it did not necessarily belong to him, as the historian of early Christianity—in which character it is time that we should now regard him. His mode of treatment, throughout, and his style, are natural, lucid, accurate, and animated. In the volume before us, the limit within which he confines himself, is the first Christian century—a brief period, but the most momentous and pregnant, for all time. The chief materials for the authentic history of this formative epoch are open to all, and are to be found in the Acts of the Apostles, and in the apostolic letters. The author has made judicious and liberal use of this primitive store, but he has not restricted himself to it alone. He has laid under contribution an immense mass of collateral information and evidence. The printed list of books which have been consulted, and which are quoted in his work, is unusually long and rare, and bespeaks a man of uncommon

industry and of extensive scholarship. The painstaking and laborious character of the work is manifest, and deserves the highest praise. We have before us no loose, hasty, popular compilation, but a careful, honest, workmanlike and trustworthy production, of permanent, general value, and profoundly interesting to all who seek to understand the origination and the early development of Christianity. Of course, the author has his own convictions respecting Christian truth and ecclesiastical organisation, and he is faithful to them, but without the taint of illiberality or bitterness.

Under the guidance of our author, we come upon a primary fact which is too seldom distinctly realised, namely, that the Christian church at the first and for a considerable period, was composed of Jews, and none but Jews, circumcised Jews, sacredly attached to all the laws and institutions of Moses. Was it wonderful, was it not rather inevitable, that for a long time they could not realise their deliverance from the old yoke of bondage? If the Mosaic institutions, they reasoned, had been imposed on them, as they were, by the authority of God, and if a solemn covenant between God and their nation had been entered into, how could they, without heinous sin, violate the terms of that covenant and disown the authority of these institutions. No. They believed in Christ the Messiah, but they imagined that Judaism was none the less divine and divinely obligatory on them, as a people. To them, Christianity was an exalted, perfected Judaism, but it was Judaism; the essential foundation was Judaism. It required a long process and all the reasoning power and all the earnest love of the Apostle Paul and others like-minded to satisfy them, that salvation was of grace, not of works, through Christ, not through Moses. They did not yet see that if salvation were of works, to any extent, to that extent, Christ was dead in vain. Even up to Paul's last visit to Jerusalem, nearly thirty years after the Pentecost, the elders of the Christian Church said to him, "Thou seest, brother, how many thousands of Jews there are who believe, and they are all zealous for the law." "Do this therefore," and they suggested what he had no scruple in complying with, but the issue was a miserable failure, and was the direct cause of his journey to Rome, where he was put to death.

The Judean Christians long continued passionately attached to their ancient œconomy; they frequented the Temple as before, went up at the hour of sacrifice and the hour of prayer, possibly with greater constancy and devotion than formerly, and walked in all the ordinances of the ancient œconomy, blameless. But they had also their own private Christian worship, as in the upper room in Jerusalem. They adored and loved and served the Lord Jesus, as the true Messiah, promised to their fathers, but they entertained no idea as yet, that the Mosaic institutions were to be abrogated and to be supplanted by a totally new and spiritual œconomy. It appears certain from this, that the Christian Church, in its first stage, was strictly a Jewish sect and no more—a body of persons, not separated from, but strictly within the limits of Judaism, who, besides, believed in the Messiahship of Jesus Christ. And just hence, arose the first, bitter and permanent ground of persecution. None are so inveterate and envenomed in their spirit, as those who are nearest to each other in affinity. The enmity of brothers is deadly and all but unappeasable. The intense hatred of the Mosaic Jews towards the Christian Jews and towards the Christian name, whether borne by Gentile or Jew, seemed incapable of extinction. Not in Jerusalem alone and not in Judea alone, where the power was to some extent in their hands, did it rage with ferocious violence. All over the Roman world, wherever Christianity was introduced, the Jews were the ceaseless pursuers of the Christians, originating and instigating almost all the relentless assaults on their liberties and their lives, made by heathen rulers.

But worst of all, the early Jewish Christians were divided amongst themselves. By far the greater number, and among them many of the most prominent and revered leaders of the Church, were devoted to Judaism. A few, with Stephen, and Paul, and Barnabas at their head, had early caught the true, free and wide spirit of Christ's Gospel. The foreign or Hellenistic Jews also, owing to their circumstances, were necessarily less rigid in their conceptions. Scattered over the cities of Greece and Italy, there were no temple, no altar, and no sacrifices for them. They had their synagogues and their ancient scriptures, but these were the limit of their privileges. In constant intercourse with Gentiles in commercial and to some extent in social life, it was impossible for them to escape an enlarging and liberalising influence. The great

curse of early Christianity was not external, but internal. True, the Paganism of the ancient world was the tyrannous and ruthless foe of the Gospel, but the conflicts, corruptions and divisions within Christianity itself were immeasurably more fatal still. The blood of the martyrs served manifestly as the seed of the Church, but the Judaistic spirit was a deadly bane, a virulent poison at its heart. That spirit was fanatical and rabid, and its emissaries went forth everywhere, not to exalt Christ and His redemption, but to preserve the old privileges of Israel, and to bring the Gentiles under an intolerable yoke. Churches were broken up, wrath and jealousy and evil-speaking were rampant, the glorious Gospel was dishonoured and stayed in its course, and vast occasion was given to the enemies to blaspheme. And this state of things seems to have continued up to the close of the Apostolic age, if not beyond it. Altogether, the primitive Christian Church, with its divisions and vain janglings, its narrow and bigoted conceptions of the glorious Gospel, its false views, even of resurrection and of the life to come, its prostitution of the Lord's supper into an occasion of pride and of sensual indulgence, its shocking immoralities, such as it is a shame even to speak of,—the primitive Christian Church is not an example to be followed, but a beacon of loud warning to all future generations. There was, there could not but be much—very much—that was true and pure, and noble, and ennobling and divine, but there was also much which we can only deplore, and ought to avoid. Not early Christianity, nor actual Christianity anywhere in any age, but Christ, is our fountain and our law! Christ, Christ alone, not the most honoured and faithful of His ministers! There is no error, no flaw, no defect in Him, but there are both error and defect in every Christian man, and in every Christian Church. His knowledge, His wisdom, His purity, His tenderness, His sweetness, His Spirit, His life, and His cross—these, but only these are all Divine.

The first step of the Church, outside of Jerusalem and Jewry, was a marvellous one. It arose out of the persecution which began with the death of Stephen. "They that were scattered abroad went everywhere preaching 'the word.' Among others, Philip, one of those who had lately been chosen a deacon of the church, 'went down to the city of Samaria and 'preached Christ unto them.' The marvellous thing is this, that the hatred of the Jews was more intense against the Samaritans than against any of the Gentile nations, and it was returned in full measure by the hated people. Perhaps, Philip fancied he would be safer at such a time in a nation known to be hostile to the Jews, than in any part of Judea, and being there, he was impelled to proclaim that truth of which his heart was so full. Perhaps, it was an influence from above which constrained him, and with the very purpose of instructing the church thus early in the true nature and design of the Gospel, and of guarding it against that exclusive Jewish spirit which afterwards for so long a period, inflicted such deep injury on the Christian cause. However it was, Philip preached, and his word was with power, and many believed, and "were baptized, 'both men and women.' Again, by the express command of "an angel of the Lord," Philip journeyed to a desert, near to Gaza, and there met the Ethiopian eunuch, and preached Christianity to him, and the eunuch believed, and was baptized. Here, at least, we cannot mistake the Divine intention, however little effect it actually produced. The manifest purpose, the plain and sole meaning was to instruct and guard the newly-formed church against the selfish narrowness and pride of Judaism. Later, Peter himself, having been first supernaturally prepared and commissioned, visited the centurion Cornelius at Cesarea, and addressed a company of uncircumcised Gentiles in his house. "The Holy Ghost" fell on them that heard the word, "and they were baptized 'into the name of the Lord Jesus.'" "Can any man forbid water," Peter asked, "that 'these should not be baptized?' They were baptized. Would that he had only been always faithful to Divine teaching, as afterwards he became and continued to the end. But we can well comprehend how those who were "zealous for the law" would only be scandalised and embittered by what they regarded as sinful compromises, fatal to the privileges and rights of Israel, and dishonouring to a Divine institution. From the first their fiery zeal was inflamed, and in after years, ever and again they sent forth from Jerusalem hot-headed zealots of their party to vex the churches, and to stay the progress of what they deemed a false Christianity. Nor did they cease till Jerusalem was razed to the ground, and the Jews became a nation without a country which they could call their own.

Meanwhile, by the providence and Spirit of God, an instrument of marvellous power and efficiency was in preparation, and was speedily to be directed to its appropriate use. A man was raised up, who by his circumstances and his position, by his education and his singular mental endowments, by his deep spiritual experience, his resolute and indomitable zeal, his intense affectionateness and his absolute devotion to the Lord Jesus Christ, was to become not only the special antagonist of Judaism and Judaistic Christianity, but also the herald of a new and better covenant than that of Moses, the herald of a broad and free Christianity, in which there was neither Jew nor Gentile, circumcision nor uncircumcision, barbarian, Scythian, bond nor free, but in which all were one in Christ Jesus. Dr. Pressensé relates with great faithfulness the life and labours of the Apostle of the Gentiles, the Apostle of all mankind, who, beyond doubt, did more for the extension and for the purity of the Christian faith, than any other Apostle, if not more than all the others combined. The early life and character of Saul of Tarsus, his conversion, his solitary years of thought and prayer and Divine communion in Arabia, his early labours in Antioch, his three missionary journeys through the cities and towns of Palestine and Syria, of Europe also, and specially in Philippi and Athens, his bodily weakness, his weight of cares, his incessant labours, his bonds, his stripes, his perils by sea and land, and all his marvellous successes, are recounted and described by a truthful pen. There are, and we expect in such a history as this, no impassioned bursts of feeling, no flashes of inward fire, no happy strokes of genius, no felicitous and finely suggestive combinations of words or sentences, but all is faithful, manly, spirited, and deeply interesting to the Christian heart.

Dr. Pressensé's views of the apostleship, and of apostolic authority, are stated with great freedom and force. The Apostles were simply the first messengers and ambassadors of Christ, specially qualified by having been eye and ear witnesses of His life and His death, and having had nearer and more ample access than others to His mind and His spirit. They did not constitute a priestly order, and did not represent a class of Christians, but the whole Christian community, even as the heads of the tribes of Israel represented the entire Israelitish people. The gift of tongues, whatever it was, at the Pentecost, fell not on the Apostles alone, but on the whole 120 disciples. The apostleship of Paul was publicly recognised and authenticated by the Church at Jerusalem. He was the messenger of Christ to the Gentile nations. But he did not receive his apostleship by *transmission*, but by the laying on of the hands of Ananias, not an apostle, not even an elder or deacon, but a good Christian man, a simple believer in Christ, and no more. Dr. Pressensé shows that the apostolate was not the only or even the chief channel of grace. Divine influence directly descended, through any fitting medium—a deacon like Philip, an evangelist like Barnabas, or any true Christian man, like Ananias. At the first Council of Jerusalem, the Apostles were of no more authority than any of the members of the church. Peter, ever forward, was the first to speak, but the man of greatest influence, who carried the multitude along with him, was James, the Lord's brother—not an Apostle, probably at that time not even an elder, but a respected and trusted private member of the church.

Of the constitution and organisation of the primitive Christian communities, our author speaks in very positive and strong terms. Each church was autocratic, governed itself, chose its own office-bearers, and conducted all its own affairs, though with power to refer, as did the church at Antioch, any case of doubt or difficulty to other churches. The only officials were deacons who ministered to the poor, and elders or bishops, whose duties were purely spiritual. It is shown, we think incontestably, that elders and bishops are different names for one and the same office. The name bishops is given invariably to the office-bearers in Grecian churches, and the name elders is applied as invariably to the office-bearers in the churches of Judea. It was an old and honoured institution of ancient Judaism, and was very naturally adopted and adapted to new conditions, by the Jewish Christians. But it is not presumptuous to think that we, after eighteen centuries of experience, are better prepared than the primitive Christians to judge wisely and dutifully on the subject of ecclesiastical organisation, and that we are perfectly free so to do, notwithstanding their earlier attempts.

Perhaps the ablest, certainly the most important, portion of the volume before us, is that which deals with the doctrine of the New Testa-

ment. The author distinguishes four distinct types of teaching, indicated by the names of James, Peter, Paul, and John; but he maintains an essential unity underlying all the special diversities. The exposition is full and luminous, sometimes verging towards the popular and sermonic, not closely and rigidly reasoned out, but facile, and to most Christians will be satisfactory and interesting. Of all the writers in the New Testament, John is the most profoundly spiritual and intuitional. He writes not so much what he thinks as what he sees. He was the disciple whom Jesus intensely loved, and who leaned on Jesus' breast at the last supper. He had drawn in with a deep and full inspiration the pure breath of the Master. Dr. Pressensé beautifully says, "He had read the very 'heart of Jesus.'" We could not afford to lose any part of that priceless legacy, the New Testament; but, if there be one portion more than another which we must clasp to our hearts and count dearer than life, it is the Gospel and Epistle of John; for they teach us as nowhere else the Divinity of our Lord, and the Divine spirituality of His religion. Altogether, we cordially welcome and honour Dr. Pressensé in the character of the historian of early Christianity.

MORE CHRISTMAS BOOKS.

The Child's Bible, with two hundred illustrations (Cassell and Co.), is, although a costly book, the gift-book of the season *par excellence* for a child. Printed in large type and illustrated by numerous large and small wood engravings of very superior design, this edition of the Bible will, we cannot doubt, prove very helpful to parents and teachers who aim to impart a knowledge of the Book to young children. In all such teaching there is more or less discrimination exercised in the adaptation of Scripture to varying age and capacity, and hence we cannot see that there is that danger which some apprehend in the experiment made by the editor of the "Child's Bible." Remembering the pictorial representations of personages and events which figured in the illustrated Bibles of the last generation, we can only rejoice that the progress of modern times in mechanical art befriends the child of to-day here as in the other departments of child literature, and reproduces for him the works of men who have an intelligent appreciation of their subject, drawings in harmony with the graphic simplicity and sobriety of the Scripture records. With regard to the letterpress, it must be remarked that the language of the Bible is nowhere changed, except in the matter of omission. And so far as we can see, the omission is confined almost wholly to those parts of Scripture which are unintelligible to children. Where the narrative is broken by such omission, the insertion of connecting-words in brackets sufficiently indicates its course. The names of the separate books of the Bible, together with chapters and verses, are suppressed, and the several subjects form the title of the chapters. In the Old Testament the words of the prophets are blended with the narrative of the Kings, and in the New the Gospel according to the four Evangelists is harmonised. All this is what an intelligent teacher would wish to do for his pupil. We can truly say that this book appears to us to be one of most superior merit, and that it may confidently be recommended to all parents who can afford to purchase it for their children.

Madam How and Lady Why, by CHARLES KINGSLEY (Bell and Daldy), is already pretty well known; but we may say alike to those who have read these chapters in *Good Words for the Young*, and to those who have not, that the story has in this book a beautiful re-setting. The functions of Mrs. Do-as-you'd-be-done-by and Mrs. Be-done-by-as-you-did—if we remember rightly the names of those judicial personages—were not more aptly described in the "Water Babies" than are those of Madam How and Lady Why, illustrating cause and effect, in the present volume. The elements of geology, physical geography, natural history, botany, are all here, and are almost irresistibly attractive. No child with any love for nature should fail to read the book in some shape or other.

Little Max, with fifteen etchings by Rudolph Geissler (Seeleys), is a book of a somewhat similar class to "Little Rosy's Voyage of Discovery," and one or two others from the same firm. The tale is a simple narrative of child adventure and frolic, easily told; but the particular feature which claims attention is the style of its illustrations. These are very excellent, admirably adapted to the spirit of the book. The story and the pictures too will delight the children, and the more critical observer will discern touches of humour and vivid hints of character in the poise of a figure or the expression of a face which will make the book a pleasant one to him also.

Favourite Fables, illustrated by Harrison Weir (Griffith and Farran), is sufficiently described by its title. Who could illustrate fables of animals to please the fancy of children better than Harrison Weir? It will be agreed on all hands that he has succeeded in giving "speaking likenesses" of many animals whose vocal speech is inarticulate.

Miscellaneous.

THE RELAPSING FEVER.—In endeavouring to meet the demand for hospital accommodation, caused by the increase of relapsing fever, the Metropolitan Asylums Board have entered into a contract for the erection of three pavilions and the necessary offices, at Hampstead. The cost of these buildings will be £5,500, and they are to be ready for occupation by January 20th.

PENNY DINNERS.—The Vicar of Uttoxeter describes his success in establishing "penny dinners" in his parish:—"Three tins of Australian mutton, costing 10s. 6d., boiled in a copper with potatoes, turnips, and carrots, and thickened with pea flour, rice, or pearl barley, make a capital Irish stew, sufficient for 120 dinners; and they are so appreciated that we cannot make them fast enough."

MILL-HILL SCHOOL.—At the recent examination for Scholarships in this school the Senior Scholarship, worth 20l. a year, and open to boys under sixteen, was gained by John Penny Lewis, son of the Rev. John Lewis, of Upper Bangor, and the Junior Scholarship of 10l. a year, and open to boys under thirteen, by Samuel Arthur Kennedy, son of the Rev. Samuel Kennedy, of Newport, Monmouthshire.

PAYMENT OF TAXES IN JANUARY.—The following official notice relating to the payment of taxes has been circulated in London:—"The assessed taxes on articles of establishment (viz., servants, carriages, horses, armorial bearings, and hair powder) for the year ending April 5, 1870, are due, and payable in instalments on September 20, 1869, and March 20, 1870. But the house-tax, land-tax, and property and income taxes for the entire year ending April 5, 1870 are due and payable in one sum on January 1, 1870. Vide 32 and 33 Vic., c. 14, s. 8."

A SCENE IN A BAPTIST CHAPEL AT DARTMOUTH is described in the *Western Daily Mercury*. Some non-member gave audible expression of dissent from the preacher's views. The minister endeavoured to offer up prayer, in which, however, he was resisted by the irrepressible gentleman below. Thereupon, the doxology was sung, amidst the interruption of the dissenting auditor, who was ultimately "played down" by the harmonium, aided by the combined vocal exertions of the congregational children, and so the service was brought to a summary conclusion. This gentleman's disapprobation of the Baptist minister's habit of address is, it is stated, shared by the congregation generally, but on this occasion it was manifest that the feeling of the meeting was against him.

ORPHAN WORKING SCHOOL, HAVERSTOCK-HILL.—On Friday evening last, the children gave an entertainment to the committee and a large party of their friends, in return for a series of interesting lectures delivered for their benefit. Some of the boys and girls were very happy in their recitations and sang charmingly. Master Winterbon, a senior boy, concluded the evening with a short and effective speech, which was much applauded. Some thirty letters, written by children about to leave the school, were exhibited, which were so neat in style and so well expressed, that they would have done the Lord Mayor good to peruse them.

MALCONTENT CONSERVATIVES.—Speaking a few days ago at an agricultural meeting, Lord Henry Thynne, Conservative member for South Wilts, spoke of his leader not only in a disloyal style, but in terms of actual disrespect. He would, he said, "never be a party to any unnatural conjunction of Conservatives with Fenians. He would go only with the moderate party; and if Mr. Disraeli—he meant Mr. Disraeli—joined the Fenians, he should walk over to the other side of the House. He did not admire Mr. Gladstone, neither did he admire Mr. Disraeli. He thought them both equally dangerous men." When we remember that Mr. Newdegate has lately been talking in a similar strain about the ex-Premier, the prospects of the latter maintaining his hold over his party do not seem very promising.

REPRESENTATION OF MERIONETHSHIRE.—Mr. David Williams, M.P. for Merionethshire, died at Castell-dendraeth last week. He was sixty-eight years old. The late member unsuccessfully contested the county twice, but was returned as the first Liberal member for Merionethshire at the last general election without a contest. Owing to continued ill health, he voted once only last session, and that was on the occasion of the second reading of the Irish Church Bill. Several candidates for the vacant seat are mentioned, viz., Mr. Edward Wynn Williams, eldest son of the late Mr. David Williams, M.P.; Mr. Morgan Lloyd, barrister, of the Middle Temple, of the North Wales and Chester circuit; Mr. Charles Edwards, Dolseran, who sat for Windsor in the last Parliament; and Mr. Samuel Holland Glanwilliam, Festiniog. Should the Liberal party be unanimous, it is understood that the Conservatives will not offer opposition, but should there be a split, they will put forward the Hon. Charles Wynn, of Rhug, near Corwen, a son of Lord Newborough, or Mr. Oakley, of Plas Canybwll.

SEVERE SNOWSTORM IN THE NORTH.—We read in the *Dundee Advertiser*:—"Our Orkney correspondent writes:—'On Wednesday, appearances indicated another storm. Snow fell thickly at intervals, accompanied with blinding drift.' Our Braemar correspondent also writes:—'We are again in the midst of a severe snowstorm. During the whole of Wednesday, showers of snow fell at intervals. There is now an average depth of about five inches

over this quarter, and in some places it has been drifted to a depth of from two to three feet. The roads are as yet open to traffic. From Ballater we learn that on Wednesday there was a fresh fall of snow, with hard frost. Our Keith correspondent, writing on Wednesday, says:—"To-day it snowed heavily from eight in the morning until one o'clock in the afternoon. The telegraph wires were so laden with snow, that in some places they gave way under the weight. Several of the poles also broke with the accumulated weight, aided by the strong gale blowing during the day." Other correspondents state that there is every indication of an approaching storm."

THE HOLBORN VIADUCT.—It is satisfactory to know, on the unimpeachable authority of three eminent engineers, that the Holborn Valley Viaduct has not reached that stage of premature decrepitude which some alarmed people feared and took such pleasure in depicting. Messrs. Bidder, Harrison, and Clark, after a minute investigation on behalf of the Corporation, have reported, that although there are fissures which the coming winter may widen, there is nothing that can endanger the stability of the structure, and that it is perfectly safe for public traffic. The cause assigned for the unwelcome cracking is singular. It seems that the solid blocks of granite rest on small pieces of lead packing, and the unequal diffusion of weight thus occasioned, aggravated by the contraction of the iron superstructure in cold weather, threw on the edges of the top and bottom stones a pressure which their respective thicknesses of twelve and nine inches were unable to withstand. The engineers recommend that twelve months should be allowed for all possible defects to reveal themselves, after which they may be remedied in one operation, and the building will be restored to its original beauty.

THE SUZ CANAL.—Messrs. Corry and Co., of Liverpool, received the following telegram yesterday from Messrs. F. A. Basin and Co., of Marseilles:—"Mr. Lavally, the chief engineer and contractor of the Suez Canal, telegraphs us that there is a depth of eighteen feet five inches on the most elevated portion of the Serapeum Rock." On Wednesday next the Mauritius, screw steamer, leaves the Mersey for Bombay, by way of the Suez Canal. The Mauritius is a sister ship to the Brazilian, which passed through the canal a few days ago en route for Bombay, and belongs to the Merchants' Trading Company of Liverpool. The Brazilian, it will be remembered, had to discharge about one-half of her cargo before she was permitted to leave Port Said for the Red Sea. Lord Clarendon has addressed a despatch to M. de Lesseps congratulating him and the French Government in the name of Queen Victoria, the British Government, and the British people on the success of the Suez Canal. The Emperor Napoleon, upon being informed of this, has expressed the pleasure he feels at the justice which has been done to the efforts of M. de Lesseps. Sir Stafford Northcote, in a letter published in the *Globe*, makes some sensible remarks as to the Suez Canal. He was present at the opening, and he records the results of his observations. He states that large vessels are to be constructed of light draught for their size, and worked with tin screws for sailing on the canal; and he tells English shipbuilders that they should turn their attention to this class of vessels, otherwise the ports within the Mediterranean will have a great advantage over those to the westward of Gibraltar. If ships from Marseilles can ply to Bombay without breaking bulk, we must find ships which can do the same from Liverpool. As to the success of the canal, he seems to entertain no doubt.

REPRESENTATION OF SOUTHWARK.—Mr. Labouchere has issued a circular to the members of his committee in Southwark, in which he states that he has taken the opinion of a "gentleman of independence," for many reasons well fitted to form a fair opinion of the relative strength of the several Liberal candidates, and has been informed by him that the Liberal interest is nearly equally divided between them, and that if more than two Liberals go to the poll a Conservative is likely to be returned. Under these circumstances Mr. Labouchere withdraws from the contest. "No one," he says, "shall ever have it in his power to say that I have preferred my private ambition to the political opinions which I possess, and no Conservative shall ever owe his seat in Parliament to me." Mr. Odger addressed a large open-air meeting in Bermondsey-square on Saturday evening, and said he wished it to be distinctly understood that under no circumstances would he consent to a test ballot or to arbitration, but that he was resolved to keep his position before the electors until four o'clock on the polling-day, when he expected to have the pleasing duty of returning thanks to the electors for having placed him at the head of the poll. Speaking of the retirement of Mr. Labouchere, Mr. Odger advised the two City knights (Sir S. Waterlow and Sir F. Lytton), to do the same, by which they would save both money and credit. On Monday evening a meeting was held at the Elephant and Castle Tavern, to receive formal intimation of Mr. Labouchere's intention to retire from the contest. A resolution was passed that Mr. Labouchere had acted for the interest of the Liberal party. A motion was made and carried that Sir Francis Lytton be invited to stand for the borough, and was carried by 26 to 4. Sir Francis subsequently addressed the requisitionists in a brief speech.

THE NEW HEAD MASTER OF RUGBY.—A correspondent of the *Times* states that twenty out of the twenty-one assistant-masters of Rugby have taken

the extreme step of memorialising the trustees for an inquiry, with a view to the reconsideration of the appointment of Mr. Hayman. The memorial has not yet been made public, but its chief allegation is understood to be that in the contest for Rugby an unusual employment was made by Mr. Hayman of testimonials received on former occasions—unusual, in that express permission for their re-employment for the Rugby contest, had not been received from their authors, or that beyond a correct statement of the dates, no intimation was given in respect of what contest (if any) they were originally written. The memorial is accompanied by a statement signed by the head-masters of Eton, Harrow, Winchester, and of the other chief public schools (to the number in all of eight or nine) to the effect that in their opinion "the use, without fresh permission, of testimonials in candidature for a post in kind quite other than that for which they were originally written, is inconsistent with the usual understanding on which such testimonials are given, is likely to be mischievous, and ought not to be permitted at an election to such a post as the head-mastership of Rugby." The trustees of Rugby School held a meeting at Warwick, on Monday, to consider the representations which have been made to them against Mr. Hayman's appointment. None of the assistant-masters were asked to attend the meeting, and no opportunity was afforded for substantiating the objections to Mr. Hayman as head-master. The trustees resolved, however, to confirm the election, and expressed their opinion that in the matter of the testimonials Mr. Hayman had acted in good faith.

ORGANISATION OF CHARITABLE RELIEF.—A representative meeting of gentlemen connected with Westminster and with charitable institutions was held on Monday afternoon at the Westminster Palace Hotel, to discuss the present unsatisfactory modes of relieving the necessities of the poor, and to take measures for organising a committee for the purposes drawn out in Mr. Goschen's minute. Mr. J. G. Talbot, M.P., occupied the chair, and among those who took part in the meeting were the Earl of Lichfield, Lord Alfred Churhill, Mr. W. H. Smith, M.P., the Rev. A. Borradale, Mr. Corbett (of the Poor Law Board), the Rev. Samuel Martin (Congregational minister), Rev. G. Lambert (Roman Catholic minister), the Rev. Mr. Page (Incumbent of Christ Church). After a long discussion, the general tone of which was strongly in favour of an organised system of charitable relief, a committee was appointed "for the purpose of promoting between the charities and boards of guardians of the parishes of St. Margaret and St. John, Westminster, co-operation in the administration of their relief to the poor." The committee appointed consists of the Ven. Archdeacon Jennings, the Rev. Canon Conway, Mr. Talbot, M.P., Lord A. Churhill, Mr. Jobson, the Rev. Mr. Borradale, the Rev. Mr. Lambert, the Rev. Samuel Martin, the Rev. Mr. Festing, and Mr. Hooper. Lord Lichfield stated that in Marylebone, where he had been associated with a body of gentlemen in establishing a like organised body, they found the guardians quite ready to fully co-operate with them. The guardians had met and conferred with the committee, and they had resolved upon a plan whereby poor-law cases proper should be handed over to be dealt with by the poor-law, and charitable cases should be dealt with by the charitable organisation. In all cases each body would know what the other was doing. A meeting of a similar character was held in Islington on Monday night, under the presidency of Dr. Wilson, the vicar, and a committee appointed.

Gleanings.

The *Athenæum* will appear in an enlarged form, and in larger type, in January.

Why is salmon like a sermon? Because you are always glad when it's quite done, and you may cut away.

A fatal powder-mill explosion took place on Friday at the works of Messrs. Curtis and Harvey. The lives of three workmen were sacrificed.

A supposed "Fenian Head Centre" has been arrested, and is now in the hands of the Liverpool police.

Mdlle. Chamerovzow made her first appearance in London, as a vocalist, on Thursday night, at the Hanover-square Rooms.

It is proposed in a plan before the Corporation of London to widen London-bridge by thirty-two feet. The structure will be then eighty-eight feet wide, the roadway being fifty-six feet, and each of the foot-paths sixteen feet.

An old woman, who had been in receipt of parish relief for twelve or thirteen years, died the other day at a village near Matlock, Derbyshire. On searching the premises, more than 300 sovereigns were found tied up in an old bag.

When he was Governor of Tennessee, Andrew Johnson made with his own hand a suit of clothes, and sent them to Mr. Moorhead, Governor of the neighbouring State of Kentucky. Governor Moorhead, who had originally been a blacksmith, as a return gift presented a shovel and tongs made by his own hand.

"NINE TAILORS MAKE A MAN."—In "A Book about Words," by G. F. Graham, the author gives an explanation of the phrase we have quoted. In the older time, the strokes of the passing bell were called "tellers," and as nine such strokes indicated the death of a man, while three announced that of

a child, and six that of a woman, the words "nine tellers" were easily perverted into nine tailors.

SPOTS ON THE SUN'S DISC.—It is stated that there is at present a magnificent display of spots sweeping across the sun's disc, which in the clear intervals of the heavy gales are marvellously well defined even in a very moderate telescope. In the northern hemisphere are two groups, extending each over a space of between 140,000 and 150,000 miles, and full of curious and interesting detail.

A NEW MODE OF COURTSHIP.—The *Revolution*, the Woman's Rights journal, published in the United States, proposes a novel system of courtship as a means of placing women and men on an equality. The marriageable youth of both sexes, according to this plan, would assemble at stated intervals. Each one would write on a slip of paper the name of the person he or she would like to marry, the papers would then be submitted to two discreet individuals, and if any two were found to have declared a mutual regard, the fact would be announced, and the marriage would follow. The remaining papers would be immediately destroyed.

"WHO WAS RIGHT?"—We heard a good story the other day of how a reverend Lancashire lecturer was "sat upon," in the south, by one of those "voices" which sometimes put such ugly queries when least expected. The speaker was proving that doers of good were always in the minority, and, by parity of reasoning, that the Conservatives were worthy of all support and admiration, being fewer in number than their opponents. Proceeding to illustrate his argument, he said:—"Paul was in a minority, but who was right? Peter was in a minority, but who was right? Christ was in a minority, but who was right?" But the lecturer was literally "sat upon" when a "voice" in the gallery bawled out, "Judas Iscariot was in a minority, but who was right?" The effect was indescribable. The lecturer was dumb, and for some minutes he could not utter a word. The audience, on whom some effect had previously been made, literally roared.—*Warrington Guardian*.

THE POPE'S STOCKINGS.—In the *Almanach des Fideles Amis de Pie IX.* is the following story:—"A lad of sixteen arrived lately at Rome, and eagerly petitioned for an audience with the Pope. When it had been granted, and he found himself in the presence of his Holiness, he made this simple speech:—'I had a swelling in my leg; the doctors told me I must have it cut off. A pious lady, just come from Rome, gave me a new but most successful remedy: it was a bit of one of your stockings. I applied it to the swelling, convinced that I should be restored to health—for our Saviour refuses nothing to His Vicar. In a few days I was completely cured. I have come to thank you, and to enlist in your army.' The best part of the story is the Pope's answer, who, it is well known, is afflicted with swellings of his legs. 'It is extraordinary,' said Pius IX., 'that my stockings have cured you; they do not produce the same effect on me who wears them.'"—*Spectator*.

A WONDERFUL OLD WOMAN.—The telegraph informs us that President Lopez, of Paraguay, has again murdered his mother for conspiring against his life. That sprightly and active old lady has now been executed three thousand times for the same offence. She is now eighty-three years old, and erect as a telegraph pole. Time writes no wrinkles on her awful brow, and her teeth are as sound as on the day of her birth. She rises every morning punctually at four o'clock and walks ten miles; then, after a light breakfast, enters her study and proceeds to hatch out a new conspiracy against her first-born. About two p.m. it is discovered, and she is publicly executed. A light toast and a cup of strong tea finish the day's business, and she retires at seven and goes to sleep with her mouth open. She has pursued this life with the most unflinching regularity for the last fifty years, and it is only by this unswerving adherence to hygienic principles that she has attained her present green old age.—*San Francisco News Letter*.

"THE HOLY GRAIL."—At the present time, when nearly everybody is discussing Mr. Tennyson's new poem, it may be interesting to give a description of what "The Search for the Holy Grail" means. According to the tradition of the "Death of Arthur," after Christ and the Twelve Apostles had left the Upper Room in which they had celebrated the Last Supper, Joseph of Arimathea entered the apartment, and, as a memorial of the sacred event, he took away the vessel in which our Saviour had eaten the Paschal Lamb. According, however, to a more poetical tradition, which is followed by the Post-Laureate, Joseph carried off the cup in which Christ had drunk with His disciples. Following both traditions, we find that the saint took the relic to the cross, and as he held it up drops of blood from the wounds of his crucified Saviour fell into the sacred cup. Thus he became possessed of the Holy Grail, which was his constant companion in his wanderings through Pagan lands, until he reached England, and founded Glastonbury Abbey. At that time the Holy Grail was the most precious possession of traditional England. It was the symbol, we are told, of our Saviour's presence among men; it effected miraculous cures; and its presence healed the sick, gave strength to the lame, and even rolled back the gates of death. The wickedness of the land, however, caused it to disappear from human sight, leaving in the minds of all men the faith that to search for the "Holy Grail" was the highest duty of Christian knighthood, and to find the sacred symbol the highest felicity of life. That legend was a tradition of the Round Table at which sat the Arthurian knights. It was even whispered that some of those champions had been mysteriously fed from the holy cup; and it was said that Sir Launcelot of the Lake had been thus favoured by Heaven when resting at the castle of Pelleas, "King of the foreign country, and cousin

73, Cheapside, London, E.C.

CIVIL SERVICE OF INDIA.—Persons desirous of being admitted to the OPEN COMPETITION commencing on 8th April, 1870, should apply at once for the necessary forms, which must be returned, with evidence of age, health, and character, not later than February 1st.—Civil Service Commission, Cannon-row, Westminster.

EDUCATION on the CONTINENT.—A MARRIED ENGLISHMAN, formerly Modern Language Master in a Royal Grammar School, and at present Master in a Public Institution abroad, wishes to RECEIVE into his family FIVE or SIX BOYS, to whom he would be able to devote a large portion of his time, and who would have good opportunities for learning French and German thoroughly.—Best, quiet, rustic, Neuchâtel, Suisse.

WANTED, after the Christmas vacation, a well-educated, thoroughly EXPERIENCED ASSISTANT MASTER to take the general oversight of a Middle-Class Boarding School, where a Junior Assistant is employed. A Nonconformist and member of a Christian Church preferred.—Apply, stating qualifications, terms, &c., to Rev Walter Gill, Parkstone, near Poole, Dorsetshire.

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